

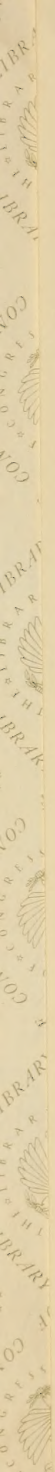
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AN

INTRODUCTORY KEY

TO THE

GREEK LANGUAGE:

CONSISTING OF AN

ELEMENTARY GREEK GRAMMAR,

INCLUDING A "COPIA VERBORUM," AND SOME NEW RULES
FOR THE FORMATION OF TENSES, WITH
NUMEROUS EXAMPLES;

AN

INTERLINEARY TRANSLATION

OF THE

GOSPEL OF ST. LUKE,

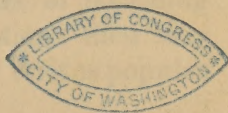
PRECEDED BY

THE ORIGINAL TEXT IN A SEPARATE FORM,

AND

A KEY TO PARSING.

FOR THE USE OF SCHOOLS AND PRIVATE STUDENTS.



LONDON:

PRINTED FOR A. ROBERTSON AND CO.

BRIDE COURT, BRIDGE STREET, BLACKFRIARS.

MDCCCXXIV.

CHINESE LANGUAGE

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ELEMENTARY CHINESE GRAMMAR

INCLUDING A COMPARETIVE TABLE
FOR THE FORMS OF THE
CHINESE VERBS

INTERINARY TRANSLATION

GOSPEL OF ST. LUKE

THE ORIGINAL TEXT IS A SEPARATE FORM

A KEY TO PARSING

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M.DCCCXIV.

PREFACE.

IF any one language deserves to be studied for its own sake alone, it is the language of ancient Greece. Its beauty, pristine simplicity, its force and variety, are admirable; but when we recollect how long and how extensively it has been applied to the purposes of poetry and philosophy, of arts and sciences, of religion and morality, nothing is wanting to confirm our esteem for this sacred language.

That a language so polished and refined, so dignified and adorned, should be comparatively neglected, is a fact more to be lamented than wondered at; its foreign dress or character, the tiresome method of learning it formerly prescribed, and though last, not least, a popish predilection for the Roman language, are among the causes that conspire to check its revived progress; the first of these evils there can hardly be a prospect of redressing, the second is rapidly removing, and universal reading of the sacred writings in any intelligible language will be at once the cause and consequence of banishing error and prejudice of every description: then may we expect to see the language of Holy Writ as popular as French or Latin are at present.

Yet while we blame the neglect and lament the scarceness of Greek learning, our greatest consolation is, that we are in possession of a most excellent trans-

lation of the Scriptures into our mother tongue, a translation which, for its fidelity and unaffected style, does honour to the learning and piety of our forefathers; and it would be absurd to argue for the necessity of attempting to reverse, in favour of the Greek language, the irrevocable doom which is past upon all human circumstances and relations, or to deem it necessary the dead languages should ever become living ones; but it can be neither for the interest of knowledge nor of religion, that so many bars should be opposed to the proficiency of the English scholar in studies so delightful and improving.

It was, therefore, in the hope of rendering some assistance to the latter, that the translator undertook the publication of these sheets; being convinced of the superiority of this method, to that which debars every learner the use of a translation, as if the value of every thing were in exact proportion to the difficulty of obtaining it.

Should it be asked why he has given the preference to a sacred historian? his answer is that he thought it better to unite the means and end of instruction; and though it is much easier to say what were *not* than what *were* his motives for the choice, yet after the opinion he has above expressed, he thinks it needless to say, that nothing could be further from his intention than to propose or project an improved translation.

On the contrary, it is his earnest wish that his translation be not considered free from grammatical errors, because it will deter any one from publishing it separately from the text; and as to the interpretation of words, they have still less claim to infallibility. Having thus endeavoured by his own humility to deprecate the severity of criticism, or rather by self-criticism to anticipate and prevent it, he trusts to

the goodness of the public and the goodness of his intention, for the rest.

He will now proceed to make a few observations on the practicability of attaining to a competent knowledge of the language, first, by means of the literal translation, with a little assistance from the Greek grammar and the key, and afterwards by the help of the common translation. It would seem from the different practice of grammarians that there were two ways of attaining to the knowledge of a written language: the one by diligently and zealously committing to memory a number of rules of grammar; the other by mere reading to acquire grammatical knowledge: were there no medium between these two, perhaps the preference should be given to the latter, because it seems less discouraging to a person of ordinary resolution at the very onset. Accordingly, he has endeavoured to avoid the error which some worthy grammarians seem to have fallen into, of thinking they can never give rules enough, as if theory were entirely to supersede practice; but at the same time he thinks an acquaintance with the principles and elements of grammar previous to reading almost indispensable; and he has, therefore, judged it necessary to commence with an elementary grammar, constructed on a most simple and compendious plan; studiously avoiding to anticipate any observations which the learner himself might make in the course of reading, which must be the most agreeable way of coming at the knowledge of any thing. The learner having made himself well acquainted with the letters of the Alphabet, which he may soon do by spelling their names, without being at the trouble of writing them out, may proceed to learn the prepositive article by heart, which will be a guide to

ascertaining the gender, number and case of the nouns to which it is prefixed ; next, he should read the second declension over and over again, omitting the vocabulary entirely, and then proceed to the rules for the formation of verbs, omitting for the present all exceptions and observations.

It were needless to convince a learner of the difficulty of committing any thing to memory before he has acquired a perfect facility of reading and pronouncing the words ; but it may be satisfactory to him to know that it is by no means so necessary at first. It will be sufficient to cultivate a general acquaintance with words or names before we descend to the more minute distinction of case, mood, tense &c. indeed a person who has a reasonable knowledge of English grammar, may in a great measure depend upon that as a guide to the Greek, for by only reading the interlineary translation, in which every word is literally rendered into English without regard to elegance of the latter, he will, it is hoped, derive nearly every advantage of a grammar and dictionary. It may be here objected that the inelegance of the literal translation will accustom one to the use of a similar dialect in common and ordinary speaking or writing. To prevent this, the learner should be careful to supply a more elegant combination of words with the same signification, and not to pronounce the original aloud ; by which means so far from being an objection, it may be an useful grammatical exercise. If it be still considered an objection, it is quite consistent with the practice of the best schools, where a literal translation is required to be given aloud.

With respect to parsing, it will be perhaps in vain to attempt to analyze every word that occurs ; the learner will be satisfied if after five or six lessons of

reading only, and an attentive perusal of the rules for the formation of verbs, he shall be enabled to understand the Key to Parsing ; omitting for the present all the hard words that are not included. The best key or interpretation to these will be practice and reading, by which the same words often recurring in various forms will explain themselves in time. It is confidently hoped on the part of the translator that when the learner shall have read the grammar and translation two or three times over, he will be able to proceed with the whole of the New Testament with the aid of the common translation ; which that he may be enabled to accomplish to his edification and to the augmentation of his intellectual satisfactions is the sincere wish of

THE TRANSLATOR.

ELEMENTS OF GREEK GRAMMAR.

THE ALPHABET.

Α α	a	αλφα	Ν ν	n	νυ
Β β β	b	βητα	Ξ ξ (γς, κς, χς)	x	ξι
Γ γ γ	g <i>hard as in</i>	γαμμα	Ο ο <i>short</i>	o as in nōt	ομικρον
Δ δ	d	δελτα	Π π ω	p	πι
Ε ε <i>short</i>	e as in met	εψιλον	Ρ ρ <i>initial rh, e</i>	r	ρω
Ζ ζ ζ (δς)	z	ζητα	Σ σ, ς <i>final</i>	s	σιγμα
Η η <i>long</i>	ee as in mete	ητα	Τ τ	t	ταυ
Θ θ θ	th	θητα	Υ υ <i>initial hy, u</i>	y	υψιλον
Ι ι	i	ιωτα	Φ φ	ph	φι
Κ κ	k	καππα	Χ χ	ch <i>hard</i>	χι
Λ λ	l	λαμβδα	Ψ ψ (βς, πς, ϕς)	ps	ψι
Μ μ	m	μυ	Ω ω	ō as in nōte	ωμεγα

Of the vowels two are pronounced short, ε, ο; and two long, η, ω; the other three, α, ι, υ are ambiguous.

α ε η are cognate; ο and ω differ in quantity or duration of sound, only.

Diphthongs are double sounds or two united vowels; there are six proper, αι, ει, οι; αυ, ευ, ου; and six not proper, * αι, ηι, ωι, υι; ηυ, αυ; the diphthongs end either in ι or in υ.

The consonants are either semivowels or mutes.

Semivowels

liquids
λ, μ, ν, ρ, σ.
ζ ξ ψ double cons.

Mutes

π β φ	labials	}	π κ τ	soft
* γ χ	palatines		β γ δ	mid.
τ θ ϑ	dentals		φ χ ϑ	aspirates

The labials are cognates, i. e. related to, and are often substituted and exchanged for each other; also the palatines and dentals, respectively, bear a similar relation to each other; μ is also labial, and ν dental.

* Ιωτα is sometimes subscript as in α η ψ.

Accents &c.

Acute (´) elevates, as *τῆς*; who?
 Grave (`) depresses, as *τῆς* any one.
 In a Circumflex (˘) both are united.
 Diastolè distinguishes, as *τοῦ, τοῖς* from
τοῦτε; ὁ, τῇ from *ὁτι*.

Breathing &c.

Rough (´) or *h*, as *ἥ* *hen* one.
 Smooth or Lenis (˘) as *ἡ* *en* in.
 Apostrophe (´) as *παρ' ἐν*, *παρ' ἐν* for *παρά*.
 Diæresis separates vowels, as *αἰrial*.

π κ τ become aspirates when followed by *h* (´), as *ανθ' ἐνος*, *ανθ' ἐν* for *αντ'*, which by apostrophe for *αντι*.

γ before a palatine is sounded like *n*; as *αγγος* *angos*, *αγκλη* *ancalee*, *λυγξ* *lynx*, *ελεγχω* *elencho*.

NOUNS, PRONOUNS, AND PARTICIPLES,

vary in gender, number, and case, which are distinguished by different endings or terminations.

The dual nominative, accusative, and vocative cases are the same; the dual genitive and dative end in *-ν*.

The accusative and vocative of neuters are like the nominative, and in the plural they end in *α*.

The plural vocative of all nouns, pronouns, and participles, is the same as the nominative.

Rule 1. The nominative singular ends in a vowel, *ν*, *ς*, or *ς*; the dative in *ι* subscript, as in *ῶν*; or *ι* proper, as *τινι*. The accusative in *ν* or *α* unless neuter.

2. The plural genitive terminates in *ων*; dative in *ις* as *τοῖς*; or in *σι* as *τισι*, *γυναιξί*. The accusative in *-ς*, unless neuter.

Nouns of the first declension are called *parisyllabic*, because the number of *syllables* in every case is *equal*; the terminations of the article *ὁ, ἡ, τὸ*, the or *a*, nearly correspond with those of

THE FIRST DECLENSION.

Singular one.			Dual two.		Plural more than one.		
Masc.	Fem.	Neut.			Masc.	Fem.	Neut.
N. ὁ,	ἡ,	τὸ	N. A. τα, τα, τα		N. οἱ, αἱ, τα the		
G. τοῦ,	τῆς,	τοῦ	G. D. τοῖν, ταιν, τοῖν		G. τῶν, τῶν, τῶν of the		
D. τῷ,	τῇ,	τῷ			D. τοῖς, ταῖς, τοῖς to the		
A. τον,	την,	τὸ			A. τους, τας, τα the		

The article is prefixed to nouns &c. in every gender, number, and case except the vocative, which has commonly the interjection *ὦ*, *O*, before it.

The nominative and vocative of *parisyllabics* are the same when the former does not end in *ς*.

Nouns in *as*, *us*, *a* and *η* are declined nearly alike.

f. nom.	f. gen.	m. gen.	dat.	acc.	voc.	
χωρ— <i>a</i> ,	ταμι—* ΑΣ,	(ου)	— <i>a</i> ,	— <i>αν</i> ,	— <i>a</i>	} dual and plural as the fem. article.
δικ— <i>η</i> ,	τελων— ΗΣ,		— <i>η</i> ,	— <i>ην</i> ,	— <i>η</i> †	
	m. nom.					

Thus, *ἡ χώρα* region, *ἡ δικη* justice, *ὁ ταμις* steward, *ὁ τελωνης* publican &c.

Final *a* after a vowel or *ρ* is declined as above, otherwise it changes itself into *us* in the genitive, and *η* in the dative, as *ἡ διψα* thirst, *της διψης*, *τη διψῃ*, the rest as *χωρα*.

Parisyllabic nouns ending in —*as* and in —*us* are masculine.

Αγριππας Agrippa	δικαστης judge	Παυσανιας Pausanias
αγωνιστης combatant	δυναστης potentate	Περσης Persian
ᾠδης hades, hell	εργατης workman	ποιητης poet
Αινειας Aeneas	εριτης rower	πολιτης citizen
Αινειας Aeneas	Καλλιας Callias	προφητης prophet
ασπιστης warrior	κριτης judge	σοφιστης sophist
Ανανιας Ananias	Κριτιας Critias	στρατιωτης soldier
αὐλητης flute-player	κλεπτης thief	ταμις steward
βιαστης violent	Λεωνιδας Leonidas	τελωνης publican
βουλευτης counsellor	ληστης robber	τοξοτης archer
γεωμετρης geometrician	Λυσιας Lysias	ὑποκριτης hypocrite
δανιστης creditor.	μαθητης disciple	ὑπηρετης servant
δεσποτης a master.	μιμητης imitator	ψευστης liar
δεσμωτης prisoner	ναυτης mariner	ωνητης purchaser

Those in *os* are masculine or feminine, *a* and *η* feminine, *ον* neuter.

ἡ ἀβυσσος abyss	ακανθα thorn	ἄνηδον dill
ἀδελφος brother	ακμη point	αντρον cave
αμνος lamb	αναγκη necessity	αστρον constellation
ἡ ἀμπελος vine	βασιλισσα queen	βαιον palm-branch
ὁ ανεμος wind	βουλη counsel	βακτρον staff
ἡ αρκτος bear	γαληνη calm	βαλαντιον purse
ὁ αροτος bread	γη earth	βιβλιον book
ὁ βιος life	γραφη writing	βραβειον prize
δεσμος chain	δικη justice	δακρυον tear
ζηλος zeal, emulation	δεσμη bundle	δειπνον supper
ἥλιος sun	δισποινα lady	δενδρον tree
θανατος death	διψα thirst	δικτυον net
θυμος mind, anger	δραχμα drachma	δρεπανον sickle
ὁ ἵππος horse	εἰρηνη peace	δωρον gift
καλαμος reed	ἡδονη pleasure	εργον work
κηπος garden	ζωη life	ζωον animal
κληρος lot	ζωνη girdle	θειον brimstone
κολπος bosom	ἡμερα day	θεατρον theatre
κοσμος world, ornament,	θαλασσα sea	ἱερον temple
&c.	θυρα door	κωλον limb

* The capitals represent the nominative terminations—*as us*, masculine, and the genitives of *a* and *η* feminine, in declining which omit the parenthesis (*ου*) which is the genitive masculine.

† Final *της* is changed into *τα* in the vocative, as nom. *ὁ δεσποτης*, voc. *ὦ δεσποτα*; many others change *us* into *a*.

πρημονος precipice	ἰδία aspect	λινον flax
λίθος stone	κεφαλή head	λουτρον bath.
λογος word, reason, &c.	κομή hair	λυτρον ransom
λύκος wolf	λαλία speech	μετρον measure
λυχνος candle	λίμνη lake	μήλον apple
μάγος sage	λύπη grief	μετωπον forehead
ἡ νησος island	μαχαίρα sword	μυρον ointment
ἡ νοσος disease	νίκη victory	νευρον nerve
νοτος south-wind	νυμφη bride	νιτρον nitre
ξενος stranger	ξείνα hospitality	ξύλον wood
ἡ οδός way	ὁπωρα autumn	ὄπλον armour
ὁ οίκος house	πέδη fetter	ὀστιον οὖν bone
- ονος ass	πέτρα rock	παῖδιον little child
οὐρανός heaven	ῥώμη valour	πλεκτρον quill
ὀφθαλμος eye	σιληνη moon	προσωπον face
πονος labour	σκία shadow	πτυσον fan
πυργος tower	σοφία wisdom	πτερον wing
ἡ ῥάβδος staff	συκη fig-tree	ῥόδον rose
ὁ σακκος sack	τέχνη art	σημειον sign
σιδηρος iron	τιμή honour	σκανδαλον snare
ἡ σποδός ashes	τραπέζα table	σκηπτρον sceptre
ὁ σταυρος cross	τροπή turning	σπηλαιον cave
τοπος place	φῆμη fame	τόξον bow
τροπος manner	φιλία friendship	φαρμακον drug
φανος lantern	φωνή voice	φυλλον leaf
φονος murder	χαρά joy	φυλον tribe
φορος tribute	ψυχή life, soul	φυτον plant
χορος dance	ὠδή song ode	ψιχιον crumb
ψηφος pebble	ώρα hour	ων egg

Some nouns in —ος, α, and ον are contracted, as νοος, c. νοῦς mind, gen. νοου c. νοῦ &c. ; μναα a mind, c. μνᾶ, gen. μναας c. μνᾶς &c. ὀστιον c. ὀστούη a bone.

THE SECOND DECLENSION.

Nouns having more syllables in the genitive than in the nominative are imparisyllabic.

Endings α ι υ neuter, ω feminine, ν ε ς of all genders.

Sing.			Dual.		Plural.		
G.	D.	Acc.	N.	G.	N.	G.	D. Acc.
—ος,	—ι,	—α or ν.	—ε,	—οιν,	—ες,	—ων,	—σι, —ας.

ἡ χάρις grace.

Nom. ἡ χάρις,	τα χάριτε,	αἱ χάριτες,
Gen. τῆς χάριτος,	ταῖν χαριτοῖν,	τῶν χαριτῶν,
Dat. τῇ χαριτί,		ταῖς χαρισί,
Acc. τὴν χάριτα,		τάς χαριτάς.
or χαρίν		

Examples of imparisyllabic nouns.

τὸ ἄρμα, ατος chariot
 ὁ ἐλεφας, αντος elephant
 ὁ δράκων, οντος serpent
 ὁ κοραῖ, κος raven
 ὁ σαλπινγξ, ιγγος trumpet
 ὁ ποιμήν, —ενος shepherd

ἡ ἰσχυς, υος might
 ὁ Καίσαρ, —αρος Caesar
 ἡ πατρις, ιδος native country
 ὁ ἀγων, ανος contest
 τὸ ἀνθος, ιος, ονς flower
 ἡ νύξ, κτος night

ἡ Ἑλλάς, ἄδος Greece.
 ἡ θρίξ, τριχός hair
 ἡ ἔλπις, —ιδος hope
 ὁ, ἡ παῖς, παιδός child
 ἡ ἀλώπηξ, —ικος fox
 τὸ ὄρος, ὄος, c. οὐς mountain
 ὁ, ἡ, φυλαξ, ακος guard
 ἡ δύναμις, ἰος a. ἰως, power
 ἡ κλεις, εἶδος key
 ὁ ἡ λυγξ, κος lynx
 ἡ δαῖς δαδός torch
 ἡ φλεψ, φλεβός vein
 τὸ μνημα, —ατος tomb
 ἡ οὐνξ, ονυχός nail
 ὁ Ἀραψ, ἄβος Arab
 ἡ χεῖρ, χειρός hand
 ἡ πίστις ἰος, a. ἰως, faith
 ὁ πηχυς, ἰως cubit
 ὁ Αἰθιοψ, οπος Ethiop
 τὸ τέλος, ὄος, c. οὐς end
 ἡ εἰκων, —ονος image
 ὁ ἀμπελων, ὠνος vineyard
 ἡ φοινίξ, ικος palm-tree
 τὸ στομα, ατες mouth

ὁ ἡ μαρτυρ, υρος witness
 τὸ ὄνομα*, ατος name
 ἡ σφραγίς, ἰδος seal
 τὸ αἷμα, ατος blood
 ἡ θλίψις, a. —ἰως affliction
 ὁ σωτήρ, —ηρος saviour
 ὁ αἰων —ωνος age
 τὸ ἔθνος ἰος, c. οὐς nation
 ἡ σαρξ, —κος, flesh
 ἡ πτερυξ, γος wing
 ὁ ἡ κυων, κυνός dog
 τὸ κέρας, ατος horn
 ὁ ὄφις, ἰος, a. ἰως serpent
 τὸ πυρ, πυρός, fire
 ἡ φροντις, ἰδος care
 ὁ αλεκτωρ, ὄρος cock
 τὸ ζυγος, ἰος, οὐς yoke
 ἡ φλόξ, ογος flame
 ἡ παρδαλις, ἰος leopard
 τὸ ῥημα, ατος word
 ὁ τεκτων, ὄνος carpenter
 τὸ ἔγχος, ἰος, οὐς, spear
 ἡ μυριάς, αδος myriad
 ἡ δρυς δρυος oak

Ἀνὴρ a man is contracted in almost all its cases, as ἀνὴρ gen. ἀνδρὸς c. ἀνδρός, dat. ἀνερὶ c. ἀνδρι, so πατήρ father, μητήρ mother, γαστήρ &c. the other contractions resemble those of verbs.

The vocative singular of imparisyllabics often varies from the nominative by rejecting *s*, particularly of nouns in *is* and *us*, as παῖς, voc. παῖ, μυς, voc. μῦ; and by changing a long vowel into its corresponding short one, as πατήρ, voc. πατήρ, κυων, voc. κυον.

ADJECTIVES

agree in gender, number, and case with the substantives to which they are added, as ὁ φρονίμος ἀνὴρ the prudent man, ἡ καλὴ γυνὴ the beautiful woman, τὰ πάντα ζῶα all animals.

Parisyllabic adjectives are declined like parisyllabic substantives, as φίλος dear.

masc.	fem.	neut.	masc.	fem.	neut.
φίλος,	φίλη,	φίλον,	gen. φίλου,	φίλης,	φίλου, &c.

ος after a vowel or ρ is changed into α as in αξίος worthy, ἱερός sacred.

αξίος,	αξία,	αξίον,	gen. αξίου,	αξίας,	αξίου &c.
ἱερός,	ἱέρα,	ἱερόν,	gen. ἱερώ,	ἱεράς,	ἱερού &c.

Compound and derivative adjectives are commonly declined with two terminations, as ὁ ἡ ἀδικος, τὸ ἀδικον unjust; the others as φίλος, or αξίος.

ἀγαθός good	δειλός fearful	ἴσος equal
ἀδικός unjust	δεινός terrible	λαμπρὸς splendid
ἀγrios wild	δηλός manifest	λευκός white
ἀθάνατος immortal	δικαίος just	λιθινός of stone
ἀκρὸς extreme	δυσκολός difficult	μακρὸς long
ἀλυστος without grief	ἐνδοξός glorious	μέσος middle
ἀπιστος faithless	ἰδραίος steady	μωρός foolish
ἀφιλος friendless	ἐντίμος honorable	νίος new
ἀνώνυμος nameless	ἡμερινός diurnal	νεκρός dead
βασιλικός royal	ἐμπιδός firm	ξανθός yellow
βεβαίος firm	θεῖος divine	ξηρός dry
γυμνός bare	ἵππικος equestrian	ὀρθός right

* Ὀνομα, divided thus, ον-ο μα, presents three terminations peculiar to the neuter gender.

παμφίλος friend to all	τυφλός blind	φιλοπότης fond of labour
παλαιός old	ὕγρος moist	χαλεπός hard
πεδινός plain, level	ὕακινθινος hyacinthine	χληρός bereft
πρωτότοκος first-born	ὕψηλος high	χλωρός green
πῆλικός how great?	φαιδρός merry	χρηστός kind
πῶσος how much?	φανερός manifest	χρησίμος useful
συναίμιος kindred	φάυλος bad	ψιλός bare
τέλειος perfect	φιλοτιμῶς fond of honor	ψυχρός cold
τοίος such	φυλλίνος leafy	ωραίος beautiful

πολύς,	πολλή,	πολύ much		μέγας,	μέγαν,	μέγα great
πολλόν,	πολλήν,	πολλοῦ &c.		μέγαλον,	μέγαλην,	μέγαλου &c.

ὁ πολὺς, τὸ πολὺ, acc. τὸν πολὺν, are used instead of obsolete πολλός and πολλόν; so ὁ μέγας, τὸ μέγα, τὸν μέγαν instead of μέγαλος and μέγαλον; the rest are regular.

Imparissyllabic adjectives are declined like imparissyllabic substantives.

masc.	fem.	neut.	masc.	fem.	neut.
πας,	πασα,	παν all,	μέλας,	μέλαινα,	μέλαν black,
παντός,	πασῆς,	παντός &c.	μέλανος,	μέλαινης,	μέλανος &c.
χαρι—εις,	—ισσα,	—εν beautiful,	βαρὺς,	βαρεια,	βαρὺ heavy,
χαρι—εντός,	—ισσῆς,	—εντός &c.	βαρύτες,	βαρειάς,	βαρύτες &c.

Those in *is* and *us* form the neuter by rejecting *s*, as

ὁ ἡ ευχαρις, τὸ ευχαρι graceful,		ὁ ἡ ἀδακρυς, τὸ ἀδακρυ tearless.
του, τῆς, του ευχαριτος &c.		του, τῆς, του ἀδακρυος &c.

Adjectives in *ων*, *ην*, *ης*, form their neuter by shortening the last syllable.

ὁ, ἡ*, τερεν, τὸ τερεν tender,		ὁ ἡ ἀληθης, τὸ ἀληθις true,
του, τῆς, τοῦ τερενος &c.		του, τῆς, του ἀληθις c. οὗς,
ὁ ἡ μνημων, τὸ μνημον mindful,		τη, τῇ, τῇ ἀληθι, c. —ει,
του, τῆς, τοῦ μνημονος &c.		τον, τὴν ἀληθεια, c. —η, —εις.

Imparissyllabic adjectives to be declined.

τρισμακάρ thrice-happy	ευγενής noble	πετρωδής rocky
αχάρις unpleasant	αφραδής inconsiderate	δυσπίστης difficult
χαριεις beautiful	ἀρπαξ rapacious	φιλοπατρις patriotic
οξύς sharp	ἀφελής clear	φιλομαδής fond of learning
αἱματώεις bloody	ἀληθής true	ἐντελής perfect
πληρής full	ἀτρεμών boundless	ἀστειροίς starry

Degrees of Comparison.

The Comparative and Superlative are formed by changing *s* into *τερος* and *τατος*, as

Positive,	Comparative,	Superlative.
Λευκός white,	λευκότερος whiter,	λευκοτάτος whitest.
Σεμνός venerable,	σεμνότερος more venerable,	σεμνοτάτος most &c.

When the penultima † of the positive is short, the antepenultima of the comparative &c. is long, as

Σοφός wise,	σοφώτερος wiser,	σοφωτάτος wisest.
Αγρίος fierce,	αγριώτερος fiercer,	αγριοτάτος fiercest.

* Also *τερεν*, *τερινα*, *τερεν* &c.

† Ultima last syllable, penultima last but one, antepenultima last but two.

Adjectives in *as* and *ης* add *τερος* &c. to their neuter, as

<i>μιλας</i> black,	<i>μειλαν</i> — <i>τερος</i> blacker,	<i>μειλαντατος</i> blackest.
<i>ευπριπης</i> handsome,	<i>ευπριπισ</i> — <i>τερος</i> , — <i>ετ</i> ,	<i>ευπριπιστατος</i> — <i>εστ</i> .

Those in *ην* and *ων* add *τερος* &c. to the plural nominative, as

<i>τιρην</i> tender,	<i>τερενεσ</i> — <i>τερος</i> , — <i>ετ</i> ,	<i>τερενεστατος</i> , — <i>εστ</i> .
<i>ευδαιμων</i> fortunate,	<i>ευδαιμονες</i> — <i>τερος</i> ,	<i>ευδαιμονιστατος</i> .

The Attics sometimes add *τερος* to the plural feminine, as

<i>πλησις</i> near,	<i>πλησιαι</i> — <i>τερος</i> ,	<i>πλησιαιτατος</i> .
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Sometimes they change *ος* into *ιστερος* or *ιστιρος*.

<i>λαλος</i> loquacious,	<i>λαλιστερος</i> more loquacious,	<i>λαλιστατος</i> most &c.
<i>πλησις</i> near,	<i>πλησιιστιρος</i> ,	<i>πλησιιστατος</i> .

Comparatives and superlatives are also formed from substantives, sometimes regularly, as *βασιλευς* king, *βασιλειυτερος* &c.; but more commonly in *ων* and *ιστος*, as

<i>Αισχος</i> baseness,	<i>αισχιων</i> baser *,	<i>αισχιστος</i> basest.
<i>Αλγος</i> sorrow,	<i>αλγιων</i> more sorrowful,	<i>αλγιστος</i> most &c.
<i>Αρης</i> Mars,	<i>αρειων</i> braver, better,	<i>αριστος</i> bravest &c.
<i>Βαθος</i> depth,	<i>βαθιων</i> deeper,	<i>βαθιστος</i> deepest.
<i>Βιλος</i> dart,	<i>βελτιων</i> ,— <i>ερος</i> , better,	<i>βελτιστος</i> best.
<i>Ευρος</i> breadth,	<i>ευριων</i> broader,	<i>ευριστος</i> broadest.
<i>Εχθος</i> hatred,	<i>εχθιων</i> more odious,	<i>εχθιστος</i> most &c.
<i>Καλλος</i> beauty,	<i>καλλιων</i> more beautiful,	<i>καλλιστος</i> most &c.
<i>Κερδος</i> gain,	<i>κερδιων</i> more gainful,	<i>κερδιστος</i> most &c.
<i>Κυδος</i> glory,	<i>κυδιων</i> more glorious,	<i>κυδιστος</i> most &c.
<i>Μηκος</i> length,	<i>μηκιων</i> longer,	<i>μηκιστος</i> longest.
<i>Οικτος</i> pity,	<i>οικτιων</i> more pitiful,	<i>οικτιστος</i> most &c.
<i>Ταχος</i> speed,	<i>ταχιων</i> or <i>θασσων</i> more speedy,	<i>ταχιστος</i> most &c.
<i>Ύψος</i> height,	<i>υψιων</i> , — <i>ιτερος</i> higher,	<i>υψιστος</i> highest.
<i>Χειρ</i> hand,	<i>χειρων</i> worse,	<i>χειριστος</i> worst.
gen. <i>χειρος</i> or <i>χειρος</i> ,	<i>χειριων</i> .	

Some comparatives and superlatives are compared again, as *χειριων* worse, *χειριωτερος* much worse &c. *κυδιστος* most glorious, *κυδιστατος* by far the most &c.

<i>Λω</i> I will,	<i>λωιων</i> ,— <i>ιτερος</i> more desirable,	<i>λωστος</i> most &c.
<i>Φερω</i> I carry,	<i>φερετερος</i> more excellent,	<i>φερτατος</i> , — <i>ιστος</i> .

Adverbs, as

<i>Ανω</i> above†,	<i>ανωτερος</i> higher,	<i>ανωτατος</i> highest.
<i>Εγγυς</i> near †,	<i>εγγιων</i> , <i>εσων</i> , <i>ασσων</i> nearer,	<i>εγγιστος</i> nearest.
<i>Μαλα</i> greatly,	<i>μαλλον</i> more,	<i>μαλιστα</i> most.
<i>Περαι</i> beyond,	<i>περαιωτερος</i> further,	<i>περαιωτατος</i> furthest.

* I omit *αισχροτερος*, *βαθυτερος* &c., because they are regularly formed from the adjectives *αισχος*, *βαθος*, *ευρος* &c.

† Thus *κατω* below, *εσω* within, *εξω* without, *πορρω* far.

‡ I omit the comparative *εγγυτερος*, because it is regular.

And Prepositions.

Ὑπὲρ above, ὑπεριτερος higher, ὑπερτατος, c. ὑπατος highest.
 Πρὸ before, προτερος former, προτατος c. πρωτος first.
 Ὑπο under, ὑστερος later, ὑστατος last.

Irregular Comparison of Adjectives.

Αγαθος good, αμεινων better, αγαθωτατος best.
 Εκας far εκατερος either, εκαστος each, ισχατος furthest.
 Ελαχυς small, ελασσων smaller, ελαχιστος smallest.
 Κακος bad, κακιων worse, κακιστος worst.
 μειων less.
 ησων or ηττων less, ηκιστος least.
 Μεγας great, μεγαλων greater, μεγαistos greatest.
 Πολυς many, πλειων more, πλειστος most.
 Εἰς one, ἑτερος another.
 Δυο two, δευτερος second.

The numerals or adjectives of number are either cardinal as εἰς one, or ordinal as πρωτος first.

The cardinals εἰς one, δυο two, τρεις three, and τεσσαρες four are declined.

Sing. εἰς one α. Dual. δυο two, β'. Plural τρεις three, γ'. τεσσαρες four δ'. &c.

masc.	fem.	neut.		
εἰς,	μια,	ἓν,	nom. acc. δυο,	οἱ, αἱ, τρεις, τεσσαρ—ες, τὰ,—α
ἑνος,	μιας,	ἑνος,	gen. dat. δυοιν,	των τριων, τεσσαρων,
ἑνι,	μια,	ἑνι,	δυο is undeclined.	τοις ταις δυσι, τρισι, τεσσαρσι,
ἑνα,	μιαν,	ἐν,		τους τας τρεις, τεσσαρ—ας, τὰ,—α.

Οὐδεις and μηδεις no one compounds of ουδς and μηδς not even, and εἰς, are declined, ουδεμια, μηδεμια, ουδεν, μηδεν, οὐδενος, μηδενος, &c. as εἰς.

The other cardinals as far as ἑκατον hundred are undeclined.

πεντε five ε'.	δέκα ten &c. ι'.	ἑξηκοντα sixty ζ'.
ἕξ six ε'.	εἰκοσι twenty κ'.	ἑβδομηκοντα seventy ο'.
ἑπτα seven ζ'.	τριακοντα thirty λ'	ὀγδοηκοντα eighty π'.
ὀκτω eight η'.	τεσσαρακοντα forty μ'.	ἑννηκοντα ninety ς'.
ἑννα nine θ'.	πεντηκοντα fifty ν'.	ἑκατον hundred ρ' *.

The rest are declined with three terminations, as

διακοσιοι, αι, α.	200, σ'.	ἑξακοσιοι, αι, α.	600, χ'.
τριακοσιοι, &c.	300, ς'.	ἑπτακοσιοι, &c.	700, ψ'.
τετρακοσιοι	400, υ'.	ὀκτακοσιοι	800, ω'.
πεντακοσιοι	500, φ'.	ἑννακοσιοι	900, πι.
χιλιοι, αι, α.	1000, ρ†.	μυριοι, αι, α.	10,000 ι.
δισχιλιοι, &c.	2000, β.	δισμυριοι,	20,000 κ.
τρισχιλιοι &c.	3000, γ.	τρισμυριοι	30,000 λ.
τετρακισχιλιοι	4000, δ.	τετρακισμ—	40,000 μ.
πεντακισ χιλιοι	5000, ε.	πεντακισ—	50,000 ν.

Δις twice, τρις thrice, τετρακις four times &c., are compounded with χιλιοι thousand, and μυριοι 10,000 &c.

* The first of units is marked α, of tens, ι, of hundreds, ρ, αιρ, air.

† α with a dot underneath, expresses 1000, β 2000, γ 3000 &c.

The ordinals are declined parisyllabic, as *πρῶτος, πρώτη, πρῶτον* first.

δευτερος, <i>ρα, ρον</i> second	ἕκτος sixth	δέκατος tenth	ἑκατοστός 100th.
τρίτος third	ἑβδομος seventh	ἑνδεκάτος eleventh	διακοσιστός 200th.
τεταρτος fourth	ογδὼς eighth	εἰκοστός twentieth	χιλιοστός 1000th.
πμπτος fifth	ἐνάτος ninth	τριακοστός thirtieth	μυριοστός 10,000th.

PRONOUNS.

The personal pronouns *ἐγώ I, σὺ thou, ἐς he*, are thus declined.

Singular.				Dual.				Plural.			
n.	g.	d.	acc.	n.	g.						
Εγώ,	ἐμου,	ἐμοί,	ἐμὶ*,	νοί,	νώ,	νώιν.	νῶν,	ἡμεῖς,	ἡμῶν,	ἡμῖν,	ἡμᾶς,
Σὺ,	σου,	σοί,	σί,	σφωί,	σφω,	σφωῖν,	σφῶν,	ὕμεις,	ὕμων,	ὕμῖν,	ὕμας,
Ὁς,	οὗ,	οἷ,	ί,	σφωί,	σφε,	σφωῖν,	σφῖν,	σφεῖς,	σφῶν,	σφῖν,	σφας. or σφῖσι.

The following adjective pronouns are parisyllabic, being declined as the article *ὁ, ἡ, τὸ*.

ἄλλος,	ἄλλη,	ἄλλο other,	αὐτός,	αὐτή,	αὐτό same,
ἄλλου,	ἄλλης,	ἄλλου &c.	αὐτοῦ,	αὐτῆς,	αὐτοῦ &c.
ὅς,	ἡ,	ὃ which,	ἐκείνος †,	ἐκείνη,	ἐκεῖνο that,
οὗ,	ἧς,	οὗ &c.	ἐκείνου,	ἐκείνης,	ἐκεῖνου &c.
οὗτος ‡,	αὕτη,	τούτα this,	τούτου,	ταυτῆς,	τούτου, &c.
τουτῶ,	ταυτα,	τουτῶ,	τουτῶν,	ταυτῶν,	τουτῶν, &c.
οὗτοι,	αὗται,	ταυτα,	τουτῶν,	ταυτῶν,	τουτῶν &c.

The possessive pronouns are derived from their primitives, as

ἐμός,	ἐμή,	ἐμὸν my	from	ἐμεῖ me.
σός, or τίς,	ση &c.	σόν &c. thy	from	σε thee.
ὅς, or ἐός,	ἡ, or ἑή,	ὄν or ἐόν his	from	ἑ him, her.
νοῖπάρος,	—ρα,	—ρον our	from	νοί we two.
σφωίτιρος,	—ρα,	—ρον your	from	σφωί you two.
ἡμετίρος,	—ρα,	—ρον our	from	ἡμεῖς we.
ὕμετίρος,	—ρα,	—ρον your	from	ὕμεῖς you.
σφίτιρος,	—ρα,	—ρον their	from	σφεῖς they.

* By Aphæresis *μου, μοί, με*.

† *Εκείνος* is a compound of *ἐκεῖ there* and *ὅς he*, *ε* being inserted for euphony.

‡ *Οὗτος* is a contraction of *ο αὐτός*; *αὐτός* seems a compound of *αὐτός* again and *ὅς he*.

VERBS

have Voice, Mood, Tense, Number and Person.

Active Voice, *I act.*

Indicative Mood declares (indicat.)

Present,	1st Future,	Perfect,
λείπω I leave;	λείψω I shall or will leave;	λείψα I have left.
Singular.	Dual.	Plural.
Person 1st I, 2nd thou, 3rd he,	2 ye two, 3 they two,	1st we, 2nd ye, 3 they,
Pres. leave. Λείπ —ω, —εις, —ει,	—ετον, —ετον, —ομεν, —ετε, —ουσιν.	
Imperf. did l. Ε-λείπ-ον, —εις, —ει,	—ετον, —ετην, —ομεν, —ετε, —ον.	
1st Fut. will l. Λείψ —ω, —εις, &c. as	the present.	
1 Aor. left. Ελείψ —α, —ας, —ει,	—ατον, —ατην, —αμεν, —ατε, —αν.	
Perf. have l. Αελείψ —α, —ας, —ει,	—ατον, —ατον, —αμεν, —ατε, —ασιν.	
Plup. had l. Εελείψ —ειν, —εις, —ει,	—ειτον, —ειτην, —ειμεν, —ειτε, —εισιν.	
2 Fut. will l. Λίπ —ῶ, —ῆς, —ῃ,	—ῆτον, —ῆτον, —οῦμεν, —ῆτε, —οῦσιν.	
2 Aor. left. Ελίπ —ον, —ες, &c. as	the imperfect.	

Imperative Mood commands, (imperat.) exhorts, or entreats.

Pres. leave thou. Λείπ —ε,					
Perf. and Plup. Αελείψ —ει, —ετω, —ετον,	—ετων,	—ετι,	—ετωσαν.		
2 Aorist. Λίπ —ει,					
1 Aorist. Αείψ —ον, —ατω, —ατον,	—ατων,	—ατι,	—ατωσαν.		

Optative Mood. εἰς I wish, would ! (optat.)

Pr. and Imperf. Λείπ —οιμι,					
1 Fut. Λείψ —οιμι,					
Perf. and Plup. Αελείψ —οις, —οι, —οιτον, —οιτην, —οιμεν,	—οιτε, —οιισιν.				
2 Aorist. Λίπ —οιμι,					
2 Future. Λίπ —οῖμι,					
1 Aorist. Λείψ —αιμι, —αις, —αι, —αιτον, —αιτην, —αιμεν,	—αιτε, —αιισιν.				
1 Aorist Æolic. Αείψ —εια, —ειας, —εις, —ειάτον, —ειάτην, —ειάμεν,	—ειάτε, —ειάσιν.				

Subjunctive Mood is subjoined to εαν if, ινα that &c.

Pr. and Imp. Αίπ —ω,					
1 Fut. 1. Aorist. Αείψ —ω, —ῆς, —ῃ, —ῆτον, —ῆτον, —ῶμεν, —ῆτε, —ῶσιν.					
Perf. Pluperf. Αελείψ —ω,					
2 Fut. 2 Aorist. Λίπ —ω,					

Infinitive Mood to &c.

Participles.

Pres. and Imp. Λείπ —ειν,					
1 Future. Λείψ —ειν, —ων, —ουσα, —ον, g. —οντος, —ουσης, —οντος, d. —οντι, —ουση &c.					
2 Future. Λίπ —ειν, —ουν, &c.					
2 Aorist. Λίπ —ειν, —ων, —ουσα, —ον, g. —οντος, —ουσης, —οντος, —οντι, —ουση &c.					
1 Aorist. Λείψ —αι, —ας, —ασα, —αν, g. —αντος, —ασης, —αντος, —αντι, —αση &c.					
Perf and Plup. Αελείψ —ιναι, —ως, —υια, —ος, g. —ετος, —υιας, —ετος, —οτι, —υια &c.					

Participles are so called because they *participate* of the nature both of a noun adjective and of a verb.

THE TENSES OF VERBS

are distinguished by termination, by characteristic letters, and by augment.

The characteristic letter is that which immediately precedes the termination, but τ or a liquid after another consonant, as in $\alpha\pi\tau\omega$, $\tau\epsilon\mu\acute{\nu}\omega$ &c. are not characteristics.

There are two kinds of Augment, the syllabic and the temporal; the syllabic is E prefixed to a verb beginning with a consonant, as $\lambda\epsilon\iota\pi\omega$, imp. $\epsilon\lambda\epsilon\iota\pi\omicron\nu$; the temporal augment is made by changing a short vowel into its cognate long one, as $\alpha\gamma\omega$, imperf. $\eta\gamma\omicron\nu$; $\alpha\epsilon\acute{\rho}\omega$ imp. $\eta\rho\omicron\nu$.

The Present active is the theme ($\tau\acute{o}$ $\theta\epsilon\mu\alpha$) or foundation of all the other tenses.

The Imperfect is formed from the present by changing ω into $\omicron\nu$, and prefixing an augment, as $\lambda\epsilon\iota\pi\omega$, $\epsilon\lambda\epsilon\iota\pi\omicron\nu$; $\tau\acute{\rho}\epsilon\pi\omega$, $\epsilon\tau\acute{\rho}\epsilon\pi\omicron\nu$; $\alpha\gamma\omega$, $\eta\gamma\omicron\nu$; $\alpha\epsilon\acute{\rho}\omega$, $\eta\rho\omicron\nu$; $\omicron\iota\kappa\iota\acute{\zeta}\omega$, $\omicron\iota\kappa\iota\acute{\zeta}\omicron\nu$; $\alpha\upsilon\acute{\xi}\alpha\iota\omega$, $\eta\upsilon\acute{\xi}\alpha\iota\omicron\nu$.

$\Delta\omega$ I breathe, $\alpha\iota\omega$ I hear, $\alpha\eta\delta\iota\sigma\omega$ I am accustomed, and $\alpha\eta\delta\iota\acute{\zeta}\omega$ I weary, merely change the termination.

The following take ι after ϵ , as $\epsilon\chi\omega$, imp. $\epsilon\chi\omicron\nu$; $\epsilon\lambda\omega$ imp. $\epsilon\lambda\omicron\nu$.

$\epsilon\chi\omega$ I have,	$\iota\sigma\tau\eta\kappa\omega$ I stand,	$\epsilon\alpha\omega$ I let,	$\epsilon\rho\gamma\alpha\acute{\zeta}\omicron\mu\alpha\iota$ I work,
$\epsilon\lambda\omega$ I take,	$\iota\pi\omicron\mu\alpha\iota$ I follow,	$\epsilon\omega$ I place,	$\epsilon\lambda\iota\sigma\omega$ I roll,
$\epsilon\lambda\kappa\omega$ I draw,	$\epsilon\rho\iota\omega$ I say,	$\epsilon\omega$ I put on,	$\epsilon\delta\iota\acute{\zeta}\omega$ I accustom,
$\epsilon\rho\tau\omega$ I creep,	$\epsilon\iota\sigma\pi\iota\alpha\omega$ I entertain,	$\epsilon\rho\upsilon\omega$ I draw,	$\epsilon\pi\omega$ I say,

The first Future is formed from the present by inserting σ before ω , as pres. $\lambda\epsilon\iota\pi\omega$, future $\lambda\epsilon\iota\pi\sigma\omega$, ($\lambda\epsilon\iota\psi\omega$.)

pres.	future.	pres.	future.	pres.	future.
$\pi\lambda\epsilon\iota\kappa\omega$ I pluit,	$\pi\lambda\epsilon\acute{\zeta}\omega$.	$\sigma\tau\epsilon\phi\omega$ I crown,	$\sigma\tau\epsilon\psi\omega$.	$\lambda\upsilon\omega$ I loose,	$\lambda\upsilon\sigma\omega$.
$\lambda\iota\gamma\omega$ I say,	$\lambda\epsilon\acute{\zeta}\omega$.	$\lambda\epsilon\iota\chi\omega$ I lick,	$\lambda\epsilon\acute{\zeta}\omega$.	$\alpha\nu\tau\omega$ I accomplish,	$\alpha\nu\tau\sigma\omega$.
$\lambda\epsilon\iota\acute{\omega}$ I pour,	$\lambda\epsilon\iota\psi\omega$.	$\gamma\omicron\mu\epsilon\phi\omega$ I write,	$\gamma\omicron\mu\epsilon\psi\omega$.	$\kappa\lambda\epsilon\iota\omega$ I shut,	$\kappa\lambda\epsilon\iota\sigma\omega$.

The dentals*, τ , δ , θ , and ν are rejected before σ , as $\phi\omicron\alpha\delta\sigma\omega$ i. e. $\phi\omicron\alpha\acute{\zeta}\omega$, f. $\phi\omicron\alpha\sigma\omega$, $\alpha\delta\omega$ I sing, f. $\alpha\sigma\omega$. $\nu\omicron\mu\iota\sigma\omega$ I think, $\nu\omicron\mu\iota\sigma\omega$. $\tau\upsilon\pi\tau\omega$ I strike, $\tau\upsilon\psi\omega$. $\sigma\pi\epsilon\upsilon\delta\omega$ I hasten, $\sigma\pi\epsilon\upsilon\sigma\omega$. $\alpha\nu\tau\omega$ I accomplish, $\alpha\nu\tau\omega$ \dagger . $\pi\lambda\eta\delta\omega$ I fill, $\pi\lambda\eta\sigma\omega$. $\nu\eta\delta\omega$ I spin, $\nu\eta\sigma\omega$. $\pi\epsilon\rho\theta\omega$ I waste, f. $\pi\epsilon\rho\sigma\omega$.

Σ is never inserted after another liquid, except in the Æolic Dialect, as $\omicron\rho\omega$ I rouse, f. $\omicron\rho\sigma\omega$; commonly $\omicron\rho\acute{\omega}$, $\epsilon\iota\varsigma$, &c. as the 2nd future \ddagger .

When σ is not inserted, the penultima is short, as

$\tau\epsilon\mu\acute{\nu}\omega$ I cut, f. $\tau\epsilon\mu\acute{\omega}$;	$\sigma\tau\epsilon\lambda\lambda\omega$ I send, f. $\sigma\tau\epsilon\lambda\acute{\omega}$;	$\psi\alpha\lambda\lambda\omega$ I sing, f. $\psi\alpha\lambda\acute{\omega}$;
$\alpha\iota\acute{\rho}\omega$ I take up, f. $\alpha\acute{\rho}\omega$;	$\phi\alpha\iota\omega$ I shew, f. $\phi\alpha\acute{\nu}\omega$;	$\sigma\pi\iota\epsilon\omega$ I sow, f. $\sigma\pi\iota\acute{\rho}\omega$;
$\epsilon\mu\alpha\sigma\omega$ I lash, f. $\epsilon\mu\alpha\sigma\omega$;	$\pi\lambda\alpha\sigma\omega$ I fashion, f. $\pi\lambda\alpha\sigma\omega$;	$\kappa\tau\epsilon\iota\omega$ I kill, f. $\kappa\tau\epsilon\acute{\iota}\omega$;

But $-\sigma\omega$ is oftener changed into $-\acute{\xi}\omega$, as

$\pi\omicron\alpha\sigma\omega$ I do, f. $\pi\omicron\alpha\acute{\xi}\omega$;	$\pi\lambda\eta\sigma\omega$ I strike, f. $\pi\lambda\eta\acute{\xi}\omega$;	$\tau\alpha\sigma\omega$ I arrange, f. $\tau\alpha\acute{\xi}\omega$;
$\rho\eta\sigma\omega$ I break, f. $\rho\eta\acute{\xi}\omega$;	$\nu\upsilon\sigma\omega$ I pierce, f. $\nu\upsilon\acute{\xi}\omega$;	$\pi\eta\sigma\omega$ I fix, $\pi\eta\acute{\xi}\omega$;

The first Aorist or Indefinite is formed from the first Future by changing ω into α , and prefixing an augment, as f. $\lambda\epsilon\iota\psi\omega$, 1. a. $\epsilon\lambda\epsilon\iota\psi\alpha$; f. $\alpha\acute{\xi}\omega$, 1. a. $\eta\acute{\xi}\alpha$.

But the penultima without σ is always long, as

$\iota\sigma\tau\epsilon\iota\lambda\alpha$ from f. $\sigma\tau\epsilon\lambda\acute{\omega}$;	$\epsilon\psi\eta\lambda\alpha$ from f. $\psi\alpha\lambda\acute{\omega}$;	$\epsilon\phi\eta\alpha$ from $\phi\alpha\acute{\nu}\omega$.
$\iota\sigma\tau\epsilon\iota\epsilon\acute{\rho}\alpha$ from $\sigma\pi\epsilon\rho\acute{\omega}$;	$\epsilon\mu\epsilon\iota\iota\alpha$ from $\mu\epsilon\iota\acute{\omega}$.	$\epsilon\kappa\epsilon\iota\alpha$ from $\kappa\epsilon\iota\acute{\omega}$.

* Thus the dative plural of most imparisyllabic nouns is formed from the dative singular by inserting σ before ι , and rejecting the dentals (if any), as $\tau\eta$ $\pi\omicron\delta\iota$, $\tau\omicron\iota\varsigma$ $\pi\omicron\sigma\iota$, $\epsilon\gamma\kappa\upsilon\iota$, $\tau\omicron\iota\varsigma$ $\kappa\upsilon\sigma\iota$, $\tau\eta$ $\omicron\rho\iota\delta\iota$, $\tau\omicron\iota\varsigma$ $\omicron\rho\iota\sigma\iota$.

\dagger $\alpha\nu\tau\omega$ may be regularly formed from $\alpha\nu\tau\alpha$, and $\pi\lambda\eta\sigma\omega$, $\nu\eta\sigma\omega$ from the obsolete $\pi\lambda\alpha\omega$ and $\nu\epsilon\omega$.

\ddagger The first Futures without σ are declined as the second Future.

The Preter-perfect is formed from the first future by changing ψ into ϕ , ξ into χ , σ and ω into κ , and prefixing an augment, as f. $\alpha\psi\omega$, p. $\eta\phi\alpha$; f. $\alpha\xi\omega$, p. $\eta\chi\alpha$; f. $\alpha\sigma\omega$, p. $\eta\kappa\alpha$; f. $\alpha\rho\omega$, p. $\eta\rho\kappa\alpha$, examples

pres.	future.	perf.			
$\alpha\nu\omega$,	$\alpha\nu\sigma\omega$,	$\eta\nu\kappa\alpha$;	$\alpha\lambda\epsilon\iota\phi\omega$ I anoint,	$\alpha\lambda\epsilon\iota\psi\omega$,	$\eta\lambda\epsilon\iota\phi\alpha$:
$\epsilon\lambda\alpha\nu\omega$ or $\epsilon\lambda\alpha\omega$,	$\epsilon\lambda\alpha\sigma\omega$,	$\eta\lambda\alpha\kappa\alpha$;	$\epsilon\lambda\epsilon\gamma\chi\omega$ I convict,	$\epsilon\lambda\epsilon\gamma\xi\omega$,	$\eta\lambda\epsilon\gamma\chi\alpha$:
$\epsilon\gamma\epsilon\iota\rho\omega$ I raise,	$\epsilon\gamma\epsilon\iota\rho\omega$,	$\eta\gamma\epsilon\iota\tau\alpha$:	$\epsilon\tau\epsilon\iota\pi\omega$ I fall,	$\epsilon\tau\epsilon\iota\psi\omega$,	$\eta\tau\epsilon\iota\phi\alpha$:
$\zeta\alpha\omega$ I live,	$\zeta\eta\sigma\omega$,	$\epsilon\zeta\eta\kappa\alpha$:	$\xi\omega$ I hew,	$\xi\epsilon\iota\omega$,	$\epsilon\xi\iota\kappa\alpha$:
$\sigma\kappa\eta\tau\tau\omega$ I fix,	$\sigma\kappa\eta\psi\omega$,	$\epsilon\sigma\kappa\eta\phi\alpha$:	$\sigma\pi\epsilon\iota\rho\omega$ I sow,	$\sigma\pi\epsilon\iota\rho\omega$,	$\epsilon\sigma\tau\alpha\rho\kappa\alpha$:
$\epsilon\eta\sigma\omega$ I break,	$\epsilon\eta\xi\omega$,	$\epsilon\eta\rho\eta\kappa\alpha$:	$\epsilon\pi\iota\tau\omega$ I cast,	$\epsilon\pi\iota\psi\omega$,	$\epsilon\pi\rho\iota\phi\alpha$:

The temporal augment is retained in every mood of the perfect tense.

An initial consonant if not immediately followed by a mute or σ , is repeated with ϵ , as f. $\lambda\epsilon\iota\psi\omega$, p. $\lambda\epsilon-\lambda\epsilon\iota\phi\alpha$; $\tau\epsilon\psi\omega$, $\tau\epsilon-\tau\epsilon\phi\alpha$; $\kappa\omicron\psi\omega$, p. $\kappa\epsilon-\kappa\omicron\phi\alpha$; $\sigma\eta\mu\alpha\iota\nu\omega$, f. $\sigma\eta\mu\alpha\iota\nu\omega$, p. $\sigma\epsilon-\sigma\eta\mu\alpha\gamma\kappa\alpha$.

The Pluperfect is formed from the Perfect, by changing α into $\epsilon\iota\nu$, as $\eta\chi\alpha$, $\eta\chi\epsilon\iota\nu$; $\eta\rho\kappa\alpha$, $\eta\rho\kappa\epsilon\iota\nu$; $\epsilon\sigma\pi\alpha\rho\kappa\alpha$, $\epsilon\sigma\pi\alpha\rho\kappa\epsilon\iota\nu$.

E is prefixed in the indicative mood, when the perfect begins with a consonant, as p. $\lambda\epsilon\lambda\epsilon\iota\phi\alpha$, pl. $\epsilon\lambda\epsilon\lambda\epsilon\iota\phi\epsilon\iota\nu$; $\tau\epsilon\tau\epsilon\phi\alpha$, $\epsilon\tau\epsilon\tau\epsilon\phi\epsilon\iota\nu$.

The second Future is formed from the first Future by shortening the penultima.

The penultima is shortened, by rejecting σ , as

1. f. $\lambda\upsilon\sigma\omega$, 2. f. $\lambda\upsilon\omega$; 1. f. $\tau\upsilon\psi\omega$ or $\tau\upsilon\pi\sigma\omega$, 2. f. $\tau\upsilon\pi\omega$; 1. f. $\lambda\epsilon\gamma-\sigma\omega$, 2. f. $\lambda\epsilon\gamma\omega$.

And by striking out a penultimate vowel if necessary, as

1. f. $\kappa\alpha\upsilon\sigma\omega$, 2. f. $\kappa\alpha\omega$; 1. f. $\phi\upsilon\iota\zeta\omega$ i. e. $\phi\upsilon\iota\gamma-\sigma\omega$, 2. f. $\phi\upsilon\gamma\omega$. $\lambda\epsilon\iota\psi\omega$ or $\lambda\epsilon\iota\pi\sigma\omega$, 2. f. $\lambda\epsilon\iota\pi\omega$.

The long vowels η and ω are changed into α short, as

1. f. $\pi\lambda\eta\zeta\omega$ or $\pi\lambda\eta\gamma-\sigma\omega$, 2. f. $\pi\lambda\alpha\gamma-\omega$, $\rho\eta\zeta\omega$ or $\rho\eta\gamma-\sigma\omega$, 2. f. $\rho\alpha\gamma-\omega$.
 1. f. $\tau\epsilon\alpha\zeta\omega$ or $\tau\epsilon\alpha\gamma-\sigma\omega$, 2. f. $\tau\epsilon\alpha\gamma-\omega$, $\pi\eta\zeta\omega$ or $\pi\eta\gamma-\sigma\omega$, 2. f. $\pi\alpha\gamma\omega$,
 1. f. $\sigma\eta\psi\omega$ or $\sigma\eta\pi\sigma\omega$, 2. f. $\sigma\alpha\pi\omega$, $\delta\eta\zeta\omega$ or $\delta\eta\kappa\sigma\omega$, 2. f. $\delta\alpha\kappa\omega$.

Also ϵ , in most words of two syllables containing at least one liquid, as

1. f. $\sigma\pi\epsilon\iota\rho\omega$, 2. $\sigma\pi\alpha\rho\omega$. 1. $\tau\epsilon\iota\omega$, 2. $\tau\alpha\iota\omega$. 1. f. $\delta\epsilon\iota\mu\omega$ 2. $\delta\epsilon\mu\omega$. 1. $\sigma\tau\epsilon\iota\lambda\omega$, 2. $\sigma\tau\alpha\lambda\omega$.
 1. f. $\pi\lambda\epsilon\iota\sigma\omega$, 2. $\pi\lambda\alpha\kappa\omega$. 1. $\delta\epsilon\iota\zeta\omega$, 2. $\delta\alpha\rho\kappa\omega$. 1. f. $\pi\epsilon\iota\sigma\omega$, 2. $\pi\alpha\rho\theta\omega$. 1. $\kappa\lambda\epsilon\iota\psi\omega$, 2. $\kappa\lambda\alpha\pi\omega$.

The dentals τ δ θ are resumed, because σ is always rejected, as

pr. $\epsilon\zeta\omega$, or $\epsilon\delta\sigma\omega$, 1. f. $\epsilon\iota\omega$, 2. f. $\epsilon\delta\omega$. pr. $\pi\epsilon\iota\delta\omega$, 1. f. $\pi\epsilon\iota\sigma\omega$, 2. f. $\pi\epsilon\iota\delta\omega$.
 pr. $\phi\epsilon\alpha\zeta\omega$, 1. f. $\phi\epsilon\alpha\sigma\omega$, 2. f. $\phi\epsilon\alpha\delta\omega$. pr. $\lambda\eta\theta\omega$, 1. f. $\lambda\eta\sigma\omega$, 2. f. $\lambda\alpha\delta\omega$.

The first futures without σ (which see) are like the 2nd future, except when ϵ is changed into α , as

$\kappa\tau\epsilon\iota\omega$, 2. $\kappa\tau\alpha\iota\omega$; 1. $\sigma\tau\epsilon\iota\omega$, 2. $\sigma\tau\alpha\iota\omega$;
 $\sigma\pi\epsilon\iota\omega$, 2. f. $\sigma\pi\alpha\rho\omega$. $\delta\epsilon\iota\omega$, 2. f. $\delta\epsilon\mu\omega$.

Sometimes ψ resolves itself into $\beta\varsigma$, though formed by adding σ to π , as

1. f. $\kappa\epsilon\upsilon\psi\omega$, 2. f. $\kappa\epsilon\upsilon\beta\omega$. 1. f. $\beta\lambda\alpha\psi\omega$, 2. f. $\beta\lambda\alpha\beta\omega$. 1. f. $\kappa\alpha\lambda\upsilon\psi\omega$, 2. f. $\kappa\alpha\lambda\upsilon\beta\omega$.

And sometimes into $\phi\varsigma$, as

1. f. $\acute{\alpha}\psi\omega$, 2. f. $\acute{\alpha}\phi\omega$. 1. f. $\beta\alpha\psi\omega$, 2. f. $\beta\alpha\phi\omega$. 1. f. $\acute{\rho}\alpha\psi\omega$, 2. f. $\acute{\rho}\alpha\phi\omega$.

Few verbs in $\alpha\omega$, $\epsilon\omega$, and $\omicron\omega$ have a second future or perfect middle.

$\Theta\alpha\psi\omega$ and $\Theta\eta\psi\omega$ by transposition of h , form their second future $\tau\alpha\phi\omega$.

The ultima is always circumflexed, and the penultima short if the penultimate vowel after rejecting σ be not still long by its position before two consonants, as $\tau\epsilon\pi\epsilon\sigma\omega$, 2. f. $\tau\alpha\rho\pi\omega$. $\iota\pi\omega$ and $\epsilon\upsilon\rho\omega$ &c. have their penultima necessarily long.

The second Aorist is formed from the second Future, by changing ω into $\omicron\nu$, and prefixing an augment, as $\lambda\iota\pi\omega$, $\epsilon\lambda\iota\pi\omicron\nu$; $\tau\upsilon\pi\omega$, $\epsilon\tau\upsilon\pi\omicron\nu$; $\alpha\rho\omega$, $\eta\rho\omicron\nu$. $\sigma\pi\alpha\rho\omega$ $\epsilon\sigma\pi\alpha\rho\omicron\nu$.

The Attics sometimes prefix the temporal augment η instead of the syllabic ϵ , as $\epsilon\mu\epsilon\lambda\lambda\omicron\nu$, α , $\eta\mu\epsilon\lambda\lambda\omicron\nu$; again, they use the syllabic for the temporal, as $\eta\zeta\alpha$, att. $\epsilon\alpha\zeta\alpha$.

Table of cognate tenses in the active voice.

	Indicat.	Imperat.	Optative	Subjunct.	Infinitive	Participles
Pres.	Λειτουργω	λειτουργε	λειτουργοιμι	λειτουργω	λειτουργειν	λειτουργων
Impf.	ελεειτουργον					
1 Fut.	Λειτουργω		λειτουργοιμι		λειτουργειν	λειτουργων
1 Aor.	ελεειτουργα	λειτουργον	λειτουργαιμι	λειτουργω	λειτουργαι	λειτουργας
Perf.	ελεειφθα	λελειφε	λελειφοιμι	λελειφω	λελειφεναι	λελειφως
Plup.	ελελειφεην					
2 Fut.	Λιτω		λιτοιμι		λιτσειν	λιτων.
2 Aor.	ελιπων	λιπε	λιποιμι	λιτω	λιπειν	λιπων.

The auxiliary verb εἰμι *I am*.

INDICATIVE MOOD.

Persons	Singular			Dual			Plural		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. <i>I am</i> ,	Εἰμι,	εἰς or εἶ,	ἐστί	——	ἐστον,	ἐστων	ἐσμεν,	ἐστέ,	εἰσι
Imp. <i>I was</i> ,	Ἦν,	ἦς,	ἦ or ἦν	——	ἦτον,	ἦτην	ἦμεν,	ἦτε,	ἦσαν
Plup. <i>had been</i> ,	Ἦμην,	ἦσο,	ἦτο	ἦμιθον,	ἦσθον,	ἦσθην	ἦμιθα	ἦσθε,	ἦντο
Fut. <i>I shall be</i> ,	Ἔσ-ομαι,	ἦ,	-εῖται	οἦμιθον,	εἰσθον,	εἰσθον	οἦμιθα,	εἰσθε,	ονταί

IMPERATIVE.

Pres. <i>Be thou</i> ,	Ἴσθι, or ἴσο,	ἐστω	——	ἐστον,	ἐστων	——	ἐστέ, ἐστωσαν.
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OPTATIVE εἰς *I would!*

Pres. & Perf. <i>I were</i> ,	Εἴην,	εἴης,	εἴη	——	εἴητον,	εἴητην	εἴημεν,	εἴητε,	εἴησαν
Fut. <i>I may be</i> ,	Ἔσ-οιμην,	οἶο,	οἶτο	οἶμιθον,	οἶσθον,	οἶσθην	οἶμιθα,	οἶσθε	οἶντο.

SUBJUNCTIVE εἰαν *if*; ἵνα *that*.

Pres. <i>I be</i> .	ὦ,	ῆς,	ῆ,	——	ῆτον,	ῆτην	ῶμεν,	ῆτε,	ῶσι
Future <i>shall be</i> ,	Ἐσθωμαι,	ῆ,	-ήται	ῶμιθον,	-ῆσθον,	ῆσθον	ῶμιθα,	ῆσθε,	ωνταί.

INFINITIVE.

Present Εἶναι *to be*. | Future Εἰσοῦσθαι *to be hereafter*.

PARTICIPLES.

Present	ὢν,	οὔσα,	ον,	Being to be	Εσσομένης,	ῆ,	ον,
gen.	οντος,	ουσης,	οντος &c.	gen.	ου,	ῆς,	ου &c.

Passive Voice *I suffer.*

Present.	Future,	Perfect.
Λιπομαι I am left,	λειφθησομαι I shall be left,	λειλιμμαι I have been left.

INDICATIVE MOOD.

Persons.	Singular.			Dual.			Plural.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. I am left	Λιπ-ομαι, -η*, -εται,			-ομιθεν, -εσθον, -εσθον,			-ομιθα, -εσθι, -ονται,		
Imp. I was left	ελιπ-ομην, -ου†, -ετο,					-εσθην,			-εντο.
Fut. I shall be	Λειψ-θησομαι, -η, &c. as			the present.					
1 Aor. I was left	ελιψ-θην, -ης, -η,			-ητον, -ητην,			-ημεν, -ητι, -ησαν.		
Perf. I have been	Λειλιμ-μαι, -σαι‡, -ται,			-μιθον, -θον, -θον,			-μεθα, -θε, -οι ιισι§.		
Plup. I had been	ελειλιμ-μην, -σο, -το,					-θην,	λειλιμμενοι ησαν.		
2 Fut. I shall be	Λιπ-ησομαι, -η, &c.								
2 Aorist I was	ελιπ-ην, -ης, -η,			-ητον, -ητην,			&c.		

IMPERATIVE MOOD.

Pres. be thou left.	Λιπ-ου, —εσθω,	—εσθον, —εσθων,	—εσθι, —εσθωσαν.
Perfect.	Λειλιπ-σο, —φθω,	—θον, —θων,	—θε, —θωσαν.
1 Aorist.	Λειπ-θητι¶, —θητω,	—θητον, —θητων,	—θητι, —θητωσαν.
2 Aorist.	Λιπ-ηθι, —ητω,	—ητον &c.	

OPTATIVE MOOD.

Pres. and Imp. I were l.	Λιπ-οιμην,		
1 and I may be	Λειψ-οιμην, —ειο, —οιτο,	—οιμιθον, —οισθον, &c.	
2 Fut. hereafter left.	Λιπ-ησοιμην,		
1 Aor. I were left.	Λειψ-ειην, —ειης, —ειη,	—ειητον, —ειητην, &c.	
2 Aor. or had been.	Λιπ-ησοιμην,		

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
Pr. Imp. Λιπω-μαι, -η, -ηται,		-ωμιθον, -ησθον, -ησθον,	-ωμιθα, -ησθι, -ωνται.
1 Aor. Λειψ-θω, -θης, -θη &c.			
2 Aor. Λιπ-ω, -ης, -η &c.			

INFINITIVE MOOD. PARTICIPLES.

Pr. and Imp. Λειπ-εσθαι to be left,	Λειπόμενος, η, ον, being left,
Future. Λειψ-θησεσθαι to be left hereafter,	Λειψθησομενος being about to be left,
1 Aorist. Λειψ-θηναι to have been left,	Λειψθεις, ειςα, εν, left,
Perf. Plup. Λειλιμ-θαι to have been left.	Λειλιμμένος, having been left.
2 Future. Λιπ-ησεσθαι to be left hereafter,	Λιπησόμενος, η, ον, being about &c.
2 Aorist. Λιπ-ηναι to have been left,	Λιπεις, ειςα, εν left.

* η for εαι, which for εσαι.

† ου is a contraction of εο, which for εσο.

‡ λειλιψαι, &c. not λειλιμσαι; see rule page 14.

§ When the first person singular ends in μαι after a vowel, the third plural ends in νται, ντο, as λειλυμαι, λειλυνται, plup. ελειλυντο.

¶ Λειφθητι (not λειπθητι) π being changed into its cognate φ.

The Present tense is formed from the Present active by changing ω into $\sigma\alpha\iota$, as $\lambda\iota\pi\omega$, $\lambda\iota\pi-\sigma\alpha\iota$.

The Imperfect is formed from the Present by changing $\sigma\alpha\iota$ into $\sigma\eta\nu$, as $\lambda\iota\pi\sigma\mu\alpha\iota$, $\epsilon\lambda\iota\pi-\sigma\eta\nu$; $\alpha\gamma\sigma\mu\alpha\iota$, $\eta\gamma\sigma\eta\nu$.

The first Future passive is formed from the first future active, by changing $\sigma\omega$ into $\theta\eta\sigma\sigma\alpha\iota$, as $\lambda\epsilon\iota\psi\omega$, $\lambda\epsilon\iota\phi\theta\eta\sigma\sigma\alpha\iota$; $\tau\upsilon\psi\omega$, $\tau\upsilon\phi\theta\eta\sigma\sigma\alpha\iota$; but the dental verbs retain σ , as $\pi\epsilon\iota\sigma\omega$, $\pi\epsilon\iota\sigma\theta\eta\sigma\sigma\alpha\iota$; $\pi\lambda\eta\sigma\omega$, $\pi\lambda\eta\sigma\theta\eta\sigma\sigma\alpha\iota$; also many others, as $\sigma\epsilon\iota\sigma\omega$, $\sigma\epsilon\iota\sigma\theta\eta\sigma\sigma\alpha\iota$; $\tau\epsilon\lambda\epsilon\sigma\omega$, $\tau\epsilon\lambda\epsilon\sigma\theta\eta\sigma\sigma\alpha\iota$.

The first Aorist passive is formed from the first future passive by changing $\theta\eta\sigma\sigma\alpha\iota$ into $\theta\eta\nu$, and prefixing an augment, as $\lambda\epsilon\iota\phi-\theta\eta\sigma\sigma\alpha\iota$, $\epsilon\lambda\epsilon\iota\phi\theta\eta\nu$; $\pi\epsilon\iota\sigma\theta\eta\sigma\sigma\alpha\iota$, $\epsilon\pi\epsilon\iota\sigma\theta\eta\nu$.

Except where the first Aorist active is without ϵ , when the passive first Aorist is better formed from the perfect passive, as $\iota\sigma\tau\alpha\lambda\mu\alpha\iota$, $\iota\sigma\tau\alpha\lambda\theta\eta\nu$.

The Preter-perfect is formed from the perfect active, by changing $\phi\alpha$ into $\mu\mu\alpha\iota$, as $\lambda\epsilon\lambda\epsilon\iota\phi\alpha$, $\lambda\epsilon\lambda\epsilon\iota\mu\mu\alpha\iota$; $\tau\epsilon\tau\upsilon\phi\alpha$, $\tau\epsilon\tau\upsilon\mu\mu\alpha\iota$; $\tau\epsilon\tau\tau\epsilon\phi\alpha$, $\tau\epsilon\tau\tau\epsilon\mu\mu\alpha\iota$; $\chi\alpha$ into $\gamma\mu\alpha\iota$, as $\eta\chi\alpha$, $\eta\gamma\mu\alpha\iota$; $\lambda\epsilon\lambda\epsilon\chi\alpha$, $\lambda\epsilon\lambda\epsilon\gamma\mu\alpha\iota$; $\pi\epsilon\pi\lambda\epsilon\chi\alpha$, $\pi\epsilon\pi\lambda\epsilon\gamma\mu\alpha\iota$; $\kappa\alpha$ into $\mu\alpha\iota$, as $\lambda\epsilon\lambda\upsilon\kappa\alpha$, $\lambda\epsilon\lambda\upsilon\mu\alpha\iota$; $\tau\epsilon\tau\iota\kappa\alpha$, $\tau\epsilon\tau\iota\mu\alpha\iota$; $\lambda\epsilon\lambda\omicron\upsilon\kappa\alpha$, $\lambda\epsilon\lambda\omicron\upsilon\mu\alpha\iota$.

Note the dental verbs $\pi\lambda\eta\theta\omega$, $\lambda\eta\theta\omega$, $\pi\epsilon\iota\theta\omega$, $\alpha\delta\omega$ &c. change $\kappa\alpha$ into $\sigma\mu\alpha\iota$, as $\pi\lambda\eta\theta\omega$, $\pi\lambda\eta\sigma\omega$, $\pi\epsilon\pi\lambda\eta\kappa\alpha$, $\pi\epsilon\pi\lambda\eta\sigma\mu\alpha\iota$; $\pi\epsilon\iota\theta\omega$, $\pi\epsilon\iota\sigma\omega$, $\pi\epsilon\pi\epsilon\iota\kappa\alpha$, $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$, and many without dentals, as $\kappa\lambda\epsilon\iota\omega$, $\kappa\lambda\epsilon\iota\sigma\omega$, $\kappa\epsilon\kappa\lambda\epsilon\iota\kappa\alpha$, $\kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\alpha\iota$.

The Pluperfect is formed from the perfect by changing $\mu\alpha\iota$ into $\mu\eta\nu$, as $\eta\gamma\mu\alpha\iota$, $\eta\gamma\mu\eta\nu$, and prefixing ϵ , if the verb begins with a consonant, as $\lambda\epsilon\lambda\epsilon\iota\mu\mu\alpha\iota$, $\epsilon\lambda\epsilon\lambda\epsilon\iota\mu\mu\eta\nu$.

The second Future is formed from the second future active by changing ω into $\eta\sigma\sigma\alpha\iota$, as $\lambda\iota\pi\omega$, $\lambda\iota\pi\eta\sigma\sigma\alpha\iota$; $\alpha\gamma\omega$, $\alpha\gamma\eta\sigma\sigma\alpha\iota$.

The second Aorist is formed from the second future (passive), by changing $\eta\sigma\sigma\alpha\iota$ into $\eta\nu$, and prefixing an augment, as $\lambda\iota\pi\eta\sigma\sigma\alpha\iota$, $\epsilon\lambda\iota\pi\eta\nu$; $\alpha\gamma\eta\sigma\sigma\alpha\iota$, $\eta\gamma\eta\nu$.

The Paulo post Future is formed from the first Future Middle, by prefixing ϵ and a reduplication.

A Table of the cognate Tenses in the Passive Voice.

	Indicative	Imper.	Optat.	Subjun.	Infinit.	Participles
Pres.	$\lambda\epsilon\iota\sigma\sigma\alpha\iota$	$\lambda\iota\pi\sigma\tau\upsilon$	$\lambda\iota\pi\sigma\omicron\mu\eta\nu$	$\lambda\iota\pi\omega\mu\alpha\iota$	$\lambda\iota\pi\sigma\sigma\theta\alpha\iota$	$\lambda\epsilon\iota\sigma\sigma\omicron\mu\epsilon\nu\sigma$
Imp.	$\epsilon\lambda\iota\sigma\sigma\eta\nu$					
1 Fut.	$\lambda\epsilon\iota\phi\theta\eta\sigma\sigma\alpha\iota$		$\lambda\epsilon\iota\phi\theta\eta\sigma\omicron\mu\eta\nu$		$\lambda\epsilon\iota\phi\theta\eta\sigma\sigma\theta\alpha\iota$	$\lambda\epsilon\iota\phi\theta\eta\sigma\omicron\mu\epsilon\nu\sigma$
1 Aor.	$\epsilon\lambda\epsilon\iota\phi\theta\eta\nu$	$\lambda\epsilon\iota\phi\theta\eta\tau\iota$	$\lambda\epsilon\iota\phi\theta\eta\eta\nu$	$\lambda\epsilon\iota\phi\theta\omega$	$\lambda\epsilon\iota\phi\theta\eta\eta\alpha\iota$	$\lambda\epsilon\iota\phi\theta\epsilon\iota\varsigma$
Perf.	$\lambda\epsilon\lambda\epsilon\iota\mu\mu\alpha\iota$	$\lambda\epsilon\lambda\epsilon\iota\psi\sigma$			$\lambda\epsilon\lambda\epsilon\iota\phi\theta\alpha\iota$	$\lambda\epsilon\lambda\epsilon\iota\mu\mu\epsilon\nu\sigma$
Plup.	$\epsilon\lambda\epsilon\lambda\epsilon\iota\mu\mu\eta\nu$					
2 Fut.	$\lambda\iota\pi\eta\sigma\sigma\alpha\iota$		$\lambda\iota\pi\eta\sigma\omicron\mu\eta\nu$		$\lambda\iota\pi\eta\sigma\sigma\theta\alpha\iota$	$\lambda\iota\pi\eta\sigma\omicron\mu\epsilon\nu\sigma$
2 Aor.	$\epsilon\lambda\iota\pi\eta\nu$	$\lambda\iota\pi\eta\theta\sigma$	$\lambda\iota\pi\eta\eta\nu$	$\lambda\iota\pi\omega$	$\lambda\iota\pi\eta\eta\alpha\iota$	$\lambda\iota\pi\eta\epsilon\iota\varsigma$
Pau. p	$\lambda\epsilon\lambda\epsilon\iota\psi\sigma\alpha\iota$		$\lambda\epsilon\lambda\epsilon\iota\psi\omicron\mu\eta\nu$		$\lambda\epsilon\lambda\epsilon\iota\psi\sigma\theta\alpha\iota$	$\lambda\epsilon\lambda\epsilon\iota\psi\omicron\mu\epsilon\nu\sigma$

The Middle Voice

commonly expresses an action done to one self, or for one self, as $\epsilon\pi\lambda\epsilon\iota\alpha\mu\eta\nu$ I plaited for myself; $\epsilon\pi\lambda\epsilon\iota\alpha\tau\omicron$ τὰς κόμας she plaited her hair.

The Present and Imperfect are the same as in the passive voice.

The First Future is formed from the first future active by changing $\sigma\omega$ into $\sigma\sigma\alpha\iota$, as $\lambda\epsilon\iota\psi\omega$, $\lambda\epsilon\iota\psi\sigma\sigma\alpha\iota$, ω into $\omicron\upsilon\mu\alpha\iota$, as $\sigma\pi\epsilon\tau\omega$, $\sigma\pi\epsilon\tau\omicron\upsilon\mu\alpha\iota$.

The first Aorist is formed from the first aorist active by adding $\alpha\mu\eta\nu$, and prefixing the augment, as $\epsilon\lambda\epsilon\iota\psi\alpha$, $\epsilon\lambda\epsilon\iota\psi\alpha\mu\eta\nu$; $\iota\sigma\tau\iota\lambda\alpha$, $\iota\sigma\tau\iota\lambda\alpha\mu\eta\nu$.

The Perfect Middle resembles the perfect active in its augment and termination, but the penultima is formed from the first future active, by rejecting Σ (if any), as

1 future, perf. m.	1. f. act. p. m.	1. f.	p. m.	1 f.	p. m.
λυσω, λιλυα.	τισω, τετια.	φωσω, πεφωα.	εισω, ει.	εισω, ει.	εισω, ει.
τριβω, τετριβα.	βλαβω, βεβλαβα.	κρυβω, κικρυβα.	φειβω, πεφοβα.	εισω, ει.	εισω, ει.
τυπω, τιτυπα.	σηπω, σισηπα.	κοπω, κικοπα.	οπω, ωπα.	οπω, ωπα.	οπω, ωπα.
ταγω, τιταγα.	πληγω, πεπληγα.	κραγω, κικραγα.	αγω, ιαγα.	αγω, ιαγα.	αγω, ιαγα.
κριγω, κικριγα.	τησω, τετηκα.	πηγω, πηπηγα.	οιγω, ωγα.	οιγω, ωγα.	οιγω, ωγα.

The dentals τ, δ, θ, are resumed, because σ is rejected, as

φραζω, πιφραδα.	χασω, κιχαδα.	οσω, ωδα.	ζ, δς.
αω, ηδα.	κησω, κικηδα.	ισω, ηδα.	σπιυω, ισπουδα, δ.
λησω, λειληθα.	κυσω, κικυδα.	βρισω, βεβριδα.	θ.

penultimate ε is changed into ο, as

λιγω, λιλογα.	πλεκω, πεπλοκα.	τεκω, τετοκα.	φλιγω, πεφλογα.
κλειπω, κικλοπα.	πιμπω, πιπομπα.	λειπω, λειλοπα.	αμειβω, ημοιβα.
εισω, οιδα.	δισω, διδοιδα.	αισω, ηοιδα.	ωσω, ωδα.
πεισω, πιποιδα.	πεισω*, πιπονδα.	σπεισω*, ισπονδα.	

τριπω, τιτροπα.	γραψω, γιγραφα.	στριψω, ιστροφα.	θριπω, τιτροφα ψ.
φειρω, ιφθορα.	κτινω, ικτοια.	ορω, ωρα.	στιλω, ιστολα.
μινω, μεμωνα.	μιρω, μεμορω.	σπειρω, ισπορα.	τινω, τιτονα.

α is changed into η, but not always, as

φανω, πεφηνα.	δαισω, διδηα.	χανω, κηχηνα.	μανω, μεμνηνα.
χαρω, κιχαρα.	ψαλω, ψηηλα.	θαλω, τιθηλα.	κλαγω, κικληγα.

The Pluperfect is formed from the Perfect by changing α into ειν and prefixing an augment.

The second Future is formed from the second future active by changing ω into ουμαι, as λιπω, λιπούμαι, σπαρω, σπαρούμαι.

The second Aorist is formed from the second aorist active, by changing ου into ομεν, as ελιπον, ελιπομεν.

A Table of the cognate Tenses in the Middle Voice.

	Indicative	Imperat. &c. as the	Optative passive	Subjunct.	Infinitive	Participles
Pres.	Λιπταμαι					
Imp.	Ελιπομεν					
1 Fut.	Λειψομαι		λειψοιμεν		λειψασθαι	λειψομενος
1 Aor.	ελιψαμην	λειψαι	λειψαιμεν	λειψωμαι	λειψασθαι	λειψαμενος
Perf.	Λειλοιπα	λειλοιπε	λειλοιποιμι	λειλοιτω	λειλοιπναι	λειλοιπων
Plup.	ελιλοιπειν					
2 Fut.	Λιπουμαι		λιποιμεν		λιπουμενος	λιπισθαι
2 Aor.	ελιπομεν	λιπου	λιποιμεν	λιπωμαι	λιπιεσθαι	λιπομενος

* πεισω and σπεισω are first futures deduced from the obsolete verbs πινω suffer, and σπεινω pour a libation; the last dental is rejected, σ is inserted, and ν is changed into ι, as pr. πινω, f. πεισω; σπεινω, f. σπεισω; in a similar manner the dative plural of some imparisyllabic nouns &c. is formed from the dative singular, by inserting σ, rejecting both the dentals, or changing the first into a vowel, as τῷ χαριεντι τοις χαριεσι; τῷ παντι, τοις πασι; τῷ λειοντι, τοις λειουσι.

VERBS IN *μι*

are formed from verbs in *αω*, *εω*, and *οω*, by changing *ω* into *μι*, and the short characteristic vowels into the corresponding long ones, and prefixing *ι*, with a reduplication if possible, as from *στω* *I set*, *ιστημι*; *θεω* *I place*, *τιθημι*; *δωω* *I give*, *διδωμι*.

The Imperfect is formed from the present by changing *μι* into *ην*, and prefixing the augment, if possible*, as *τιθημι*, *ετιδην*; *ιστημι*, *ιστην*; *διδωμι*, *εδιδων*.

Sometimes *ω* is not changed into *μι*, and the penultima is not changed, as *τιθειω*, *ισταω*, *διδωω*, whence the attic imperfect is formed, *ετιθειον*, —*ουν*, &c. *ισταον*, —*ων*; *εδιδουν*, *εδιδουν*; &c. contracted.

The second Aorist is formed from the first future, by changing *σω* into *ν*, and prefixing an augment, as *στη-σω*, *εστην*; *θη-σω*, *εθην*; *δω-σω*, *εδων*.

Pres. *τιθη-μι* *τιθη-ς* *τιθη-σι*, | *τιθειτον*, —*ετον*, | *τιθιμεν*, —*ετι*, —*ει-σι*.
Imp. *ετιθη-ν*, *ετιθη-ς*, *ετιθη*, | *ετιθειτον*, —*ετον*, | *ετιθιμεν*, —*ετι*, —*εσαν*.

Indicative	Imperat.	Optat.	Subjunctive	Infinitive	Participles
<i>τιθημι, ης &c.</i>	<i>τιθε-τι</i> ,	<i>τιθειην</i> ,	<i>τιθω, ης, η</i>	<i>τιθηναι</i> ,	<i>τιθεις</i> ,
<i>ιστημι, ης &c.</i>	<i>ιστα-θι, σω &c.</i>	<i>ισταιην</i> ,	<i>ιστω, ης, α &c.</i>	<i>ισταναι</i> ,	<i>ιστας</i> ,
<i>διδωμι, ως &c.</i>	<i>διδω θι</i> ,	<i>διδωην</i> ,	<i>διδω, ης, ω</i>	<i>διδοναι</i> ,	<i>διδους</i> .

Second Aorist.

<i>Εθην, ης, &c.</i>	<i>θεις, θιτω, &c.</i>	<i>θειην</i> ,	<i>θω, ης</i> ,	<i>θειναι</i> ,	<i>θεις, εισα, εν</i> ,
<i>Εστην, ης</i> ,	<i>στηθι, σθητω</i> ,	<i>σταιην &c.</i>	<i>στω, στης, &c.</i>	<i>στηναι</i> ,	<i>στας, ασα εν</i> ,
<i>Εδων, ως, ω</i> ,	<i>δος, δοτω</i> ,	<i>δαιην</i> ,	<i>δω, δης, δ</i> ,	<i>δουναι</i> ,	<i>δους, ουσα, εν</i> .

The Present passive is formed from the present active, by changing *μι* into *μαι*, and the long penultimate vowel into a short one, as *τιθημι*, *τιθεμαι*; *ιστημι*, *ισταμαι*.

Indicative	Imperative	Optative	Subjunct.	Infinitive	Particip.
<i>τιθεμαι</i> ,	<i>τιθισο</i> ,	<i>τιθειμην</i> ,	<i>τιθω</i> ,	<i>τιθισθαι</i> ,	<i>τιθειμινος</i> ,
<i>ισταμαι, σαι &c.</i>	<i>ιστασο, σθω, &c.</i>	<i>ισταιμην, ο, το, &c.</i>	<i>ιστω-μαι</i> ,	<i>ιστασθαι</i> ,	<i>ισταμινος</i> ,
<i>διδωμαι</i> ,	<i>διδωσο</i> ,	<i>διδωμην</i> ,	<i>διδω</i> ,	<i>διδωσθαι</i> ,	<i>διδωμενος</i> .

The Imperfect passive is regularly formed from the present, as pres. *ισταμαι*, *τιθεμαι*, *διδωμαι*, imperf. *ισταμην*, *ετιθε-μην*, *εδιδόμην*, —*σο*, *το* &c.

The second Aorist is formed from the second aorist active, thus, *εδομην* from *εδων*, *εσταμην* from *εστην*, *εθειμην* from *εθην*.

The terminations *μαι* and *μην* are thus changed,

<i>Μαι</i> ,	<i>σαι</i> ,	<i>ται</i> ,	<i>μειδον</i> ,	<i>σθον</i> ,	<i>σθον</i> ,	<i>μειδα</i> ,	<i>σθι</i> ,	<i>νται</i> ,
<i>Μην</i> ,	<i>σο</i> ,	<i>το</i> ,	<i>μειδον</i> ,	<i>σθον</i> ,	<i>σθον</i> ,	<i>μειδα</i> ,	<i>σθι</i> ,	<i>ντο</i> .

Μαι and *μην* after a long vowel or diphthong are commonly declined without *σ* in the second person singular, as *δίδωι-μην*, —*ο*, —*το* &c.

* The vowels *η*, *ω*, *ι*, *υ*, and the diphthongs *ει*, *ευ*, *ου*, are unchangeable, and consequently admit of no augment.

Active Tenses of the verb *ιημι* from *ιω send*.

Indicative	Imperat.	Opt.	Subj.	Inf.	Particip.
Pres. <i>ἰημι</i>	<i>ἰεθι, τω &c.</i>	<i>ἰιην</i>	<i>ἰω, ἰης &c.</i>	<i>ἰεναι</i>	<i>ἰεις</i>
Imp. <i>ἰην, ἰης</i>					<i>ἰεσα, ἰν, ἰντος &c.</i>
2 A. <i>ἦν</i>	<i>ἱς, ἱτω &c.</i>	<i>ἱην</i>	<i>ᾶ, ῆς &c.</i>	<i>ἱναι</i>	<i>ἱς</i>

First future *ἡσω*, perfect *ἔικα*; the first Aorist *ἦκα* (not *ἦσα*) is irregular.

Passive and Middle Voice pres. *ἰεμαι*, imp. *ἰεμην, σο, το &c.* are regular.

Mid. second Aor. *ἔμην, εσο, ἐμην, ὠμαι, ἐσθαι, ἐμνός*.

ἰσημι to know from *ισαω* is declined like *ἰστημι*, but the former by a syncope or contraction often loses *α*, as *ἰσμεν* for *ισαμεν*, *ἰστε* for *ισατε*; Imperat. *ἰσθι* for *ισαθι*, *ἰστω* for *ισατω*; so in the Middle Voice *ἰσταμαι* or *ἰσταμαι*.

Also *Φημι* from *φαω* I say, is regular except that it has no reduplication.

Verbs in *νω* change *ω* into *μι*, but prefix no reduplication, as *δεικνυω* *δεικνυμι*; *zeugnuω* *zeugnuμι*, and derive all their tenses but the imperfect from an obsolete theme, as *διζω*, *ζειζω* from *δικω*, *ζειγω*; the terminations of the present and imperfect resemble those of the other verbs in *μι*, as

Pres. active *δεικνυμι*, —*υς*, *υσι*, —*υτον*, —*υτον*, —*υμεν*, —*υτι*, —*υσι*.

Imperfect *εδεικνυν*, —*υς*, —*υ*, —*υτον*, —*υτην*, —*υμιν*, —*υτε*, —*υσαν*.

Imperative *δεικνυθι*, —*υτω &c.* Infin. *δεικνυναι*. Part. *δεικνυς, υσα, —υν υντος, &c.*

Passive voice. Pres. *δεικνυμαι, σαι, &c.* Imp. *εδεικνυμην, σο &c.*

Imperative *δεικνυσθαι, —σθω, &c.* Inf. *δεικνυσθαι*, part. *δεικνυμενος*.

Εἰμι I go, is declined after the same form, as

Pres. *Εἰμι, εἰς* or *εἰ, εἰσι, ἰτον &c.* Imperf. *Εἰν, εἰς &c.*

Imperative Pres. *Ἱθι* or *εἰ, ἰτω &c.* Infinitive *ἱναι, ἱναι* or *ἱναι*.

The first Aorist *ἔισα*, the second Aorist *ἰον*, and the rest are regularly formed from *ιω*.

OF CONTRACTIONS.

Contractions occur most frequently in the Attic authors, whose dialect was esteemed the politest in all Greece.

The Ionic Dialect has but few contractions.

α is often a contraction of *α* and another vowel, as *κερα* of *κεραα*, which for *κερατα* horns; *λας* of *λαας* stone.

η is often a contraction of *ε* or *η* and another vowel, as *ανθη* of *ανθηα* flowers.

ω is often a contraction of *ο* or *ω* and another vowel, as *πλειω* of *πλειοα*, which for *πλειονα* more.

ει is generally a contraction of *ε* and another vowel, as *βασιλεις* of nom. *βασιλειες*, and of acc. *βασιλειας* kings.

οι is often a contraction of *οι*, or of *οι* with a vowel, as *αιδοι* of *αιδοι* to modesty.

ου is often a contraction of *ο* and another vowel, as *νους* of *νοος* mind; *βοις* of nom. *βοιες*, and of acc. *βοας* oxen.

Verbs in *αι*, *ιω*, and *ω* have the terminations of the present and imperfect contracted, thus

Indicative	Imp.	Optat.	Subj.	Infinitive	Participles
<i>Τιμαω, ω; αεις, ᾶς</i>	<i>αιι, ᾶ</i>	<i>αιοιμι, ᾶ</i>	<i>αιω, ᾶ</i>	<i>αιιν, ᾶν</i>	<i>αιων, ᾶν; αουσα, ωσα; αον, ων</i>
<i>Φιλειω, ω; εις, εις</i>	<i>ειι, ει</i>	<i>ειοιμι, οι-μι</i>	<i>ειω, ω</i>	<i>ειιν, ει</i>	<i>ειων, ᾶν; εουσα, ουσα; εον, ουν</i>
<i>Δηλοω, ω; οεις, οῖς</i>	<i>οε, ου</i>	<i>οοι, οι</i>	<i>οω, ω</i>	<i>οειν, ουν</i>	<i>οων, ων; οωσα, ωσα; οον, ουν</i>

Imperfect *ετιμαον*, c. *ων* —*αας*, c. *ας*; *εφιλειον*, —*ουν*; *εεις, εις &c.* *εδηλοον*, *ουν*; *οεις, οῖς &c.*

Indicative	Imperative	Optative	Subjunct.	Infinitive	Participles
<i>Τιμαω, ω</i>	<i>αου ᾶ</i>	<i>αιοι, ω</i>	<i>αιω, ω</i>	<i>αεσ, ασ</i>	<i>αο, ω</i>
<i>Φιλειω, οῦ, μαι</i>	<i>εου οῦ</i>	<i>ειοι, οῦ μην</i>	<i>ειω, ᾶ, μαι</i>	<i>εισ, εις θαι</i>	<i>εο, ου μενος</i>
<i>Δηλοω, ου</i>	<i>οου ου</i>	<i>οοι, οῖ</i>	<i>οω, ᾶ</i>	<i>οε, ουσ</i>	<i>οε, ου</i>

The Present passive is formed by adding *μαι* to the present active.

The Imperfect passive is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, as *τιμασμαι*, *ετιμασμην*, —*αου, ᾶ, &c.*

A list of obsolete themes is inserted, because from them many verbs seemingly irregular, derive most of their tenses.

Αγαζω I admire	Δοκω, δοκειω think seem	Μαθω learn	Πωω drink
Αισθιομαι I perceive	Δυω, δυμι go under	Μαχομαι fight	Πρωω sell
Αγω I break	Ειδω, ειδω see, know	Μειρω divide	Πτωω or πετω fall
Αλεξω guard off	Εικω am like	Μιλλω delay	Σβωω, σβημι eattinguish
Αλωω I take	Ειρω, ερω say	Μινωω remain	Στρωω strow
Αμαρτω I sin	Ελαω drive	Μιγω mix	Σχωω have
Αρω I please	Ενιγωω bring	Μνωω remind	Τμαω, τμησσω cut
Αυξω I increase	Ελευθω come	Οζωω smell	Τικω bring forth
Βαω I go	Ελω I take	Οιγωω open	Τρωω to bore
Βωω I feed	Ευρωω find	Οιομαι or ομαι think	Τρωω wound
Γηρωω I grow old	Ζωω gird	Οιχομαι go	Τυχωω obtain
Γνωω I know	Θειλω will	Οιω οισω bring	Τυχωω happen
Ταμω marry	Θιγωω touch	Ολωω destroy	Τποσχομαι promise
Γεωω beget	Θινω, θινω die	Ομωω swear	Φθαω prevent
Δηκω bite	Ικω come	Οναω avail	Φωω φυμι grow
Διω or διδω fear	Κτημι kill	Οφιλω owe	Χαιρω rejoice
Δεικω shew	Ληω take	Πινθω or πηνθω suffer	Χυνω pour
Δραω, δρημι, act, flee	Ληθω lie hid	Πευθομαι ask	Χωω heap up
Δριμω, δρημιω run	Ληχω share	Πηγωω fix	Ωθωω thrust &c.

First Futures in ησω and ωσω must be derived from a theme in αω, εω, ωω, though perhaps obsolete.

Second Aorists in ην and ων are regularly deduced from verbs in μι, as ἤλυν from αλωμι, ἐκτην from κτημι.

The Imperfect tense of the most defective verbs is regularly formed from the present, as ἀνδανω ηνδανον, these generally borrow the future &c. from a regular but obsolete verb, as ασω from αδω.

Impersonal Verbs

are used only in the third person singular, as ἀνηκσι, προσηκσι it is fit. Δι it behoves from δειω to require. Μελι it concerns; whence μεταμελι it repenteth. Περιτι it becometh. Χεν it becometh, for χρησι third pers. sing. v. χρημι, whence Αποχρη it suffices &c. Εξιστι it is lawful &c.

The participles of these verbs seem to be used absolutely, i. e. without being governed by any preceding word, as Διων it behoving, or being needful. Μελων it concerning. Εξων it being lawful &c.

PREPOSITIONS

are properly used to express the local relation of things to one another.

Αμφι about.	Ανα up.	Αντι against.	Απο from.	Δια through.	Εις, εις into.
G. about.		'against, instead of.	from.	through.	
D. about.	up-on.				
Acc. about.	up, up along.			through.	into, unto.
Comp. about.	up, again, re.	against, instead.	away, from.	through, dis-	into.
Εκ or εξ out of.	Εν in.	Επι upon.	Κατα down.	Μετα between.	
G. from, out of.		on, upon, in the time of.	down into, down from,	with, among.	
D.	In.	on, upon, over.		with, between.	
Acc.		upon, to, against.	according to, down.	after, between.	
Comp. utterly.	In.	upon, ad—, to.	down, down against.	inter-, trans-, with.	
Παρα near.		Περι around.	Προ before.	Προς to, at.	
G. from, beside.		around, about.	before, for.	from, by.	
D. near to, beside.		round.		at, to.	
Ac. near to, beside, beyond.		round, about.		to, unto, at.	
Comp. near to, with.		round, above.	before, fore—,	to, unto, at.	

Συν, ζυν <i>with.</i>	Τπις <i>above.</i>	Τπο <i>under.</i>
G.	<i>over.</i>	<i>by, under.</i>
D. <i>with.</i>		<i>under.</i>
Acc.	<i>over.</i>	<i>under.</i>
Comp. <i>with, together.</i>	<i>over.</i>	<i>under, under-hand.</i>

Adverbs

which express the manner of an action, or which answer to the question *πως* how? commonly terminate in *ως*, from being compounded with *ως* as; as *καλως* well; the neuter gender of adjectives is by ellipsis often used adverbially, as *εξυ* for *οξειως* sharply; *λαμπρα* for *λαμπρως* splendidly; *κατα το, κατα τα* after, or according to, being understood before *εξυ* and *λαμπρα*.

Δε, ζε, σε, are particles used to denote motion to a place, as *εικονδε* homewards, *χαμαζε* to the ground; *ουρανοσε* to heaven; *δε* or *διν* from a place, as *ουρανοδιν* from heaven; *ποδιν* (*ποῦ-διν*) from whence? *παντοδιν* from every where &c.

Αγα, αρι, ερι, δα, ζα, λα, λι &c. are joined to words to heighten the signification, as *εριτιμος* very precious; *ζαμενης* very valiant &c.

Α in composition is sometimes negative, as *αδηλος* not manifest; *αθανατος* immortal; sometimes intensive, as *αξυλος* very woody. *Ευ* well, and *δυσ* ill, have an opposite signification to one another, as *εμεινης* benevolent, *δυσμενης* hostile.

Conjunctions.

A conjunction joins (conjunct) sentences or words; *και* and, *αλλα* but, *επι* since, *εαν* if, *ινα* that, *ως* as, *ουν* therefore, *γαρ* for, *διο* wherefore, *οτι* because; *μιν* indeed, on the one hand; *δε* but, and, again, on the other hand, &c.

Observations on Greek Syntax.

The nominative generally represents the agent or immediate cause of an action, or its object, and is commonly put before a verb. Neuter nouns in the plural number are commonly put before verbs in the singular, as *ομματα λαμπει* eyes shines; *τα φυλλα πιπτει* leaves falls. The Genitive and Dative are governed by prepositions expressed or understood.

The Accusative is generally the case of the object of an action, and follows the verb, or else is governed by a preposition.

The Vocative is the case of a person or thing spoken to.

The Infinitive Moods of Verbs with the article prefixed, are used as Nouns in any case, as *το βλέπειν* to see, or sight, *τοῦ βλέπειν*, of sight, *τῷ βλέπειν* in or with sight &c.

A participle with the article prefixed should be rendered into English by a relative and a verb, as *ὁ ἔχων* the (person) having, i. e. he that hath.

ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Κεφ. α'. 1.

1. Ἐπεὶ δὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

2. Καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου.

3. Ἐδοξε καὶ μοι, παρηκολουθηκότες ἀνωθεν πᾶσιν ἀκριβῶς, καθ' ἑξῆς σοι γράψαι, κρᾶτιστε Θεόφιλε,

4. Ἴνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5. ἘΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἱερέως τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

6. Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πᾶσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ Κυρίου ἀμεμπτοι.

7. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

8. Ἐγένετο δὲ ἐν τῷ ἱερατεῦσιν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἕναντι τοῦ Θεοῦ.

9. Κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

10. Καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

11. Ὡφθῇ δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

12. Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

13. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθῃ ἡ δέησίς σου· καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

14. Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρῆσονται.

15. Ἔσται γὰρ μέγας ἐνώπιον Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ· καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

16. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

17. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

19. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.

20. Καὶ ἰδού, ἔσθι σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.

22. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς· καὶ διέμενε κωφός.

23. Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυθεν ἑαυτὴν μῆνας πέντε, λέγουσα·

25. Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

26. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ,

27. Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ.

28. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν, εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.

29. Ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.

30. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· ἔσθαι γὰρ χάριν παρὰ τῷ Θεῷ.

31. Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

32. Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ.

33. Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

34. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

35. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἁγίου ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον, κληθήσεται υἱὸς Θεοῦ.

36. Καὶ ἰδοὺ, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύῃα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.

37. Ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα.

38. Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39. Ἀναστᾷσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

40. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.

41. Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ.

42. Καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημέ-

νη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

43. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με ;

44. Ἴδου γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου.

45. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46. Καὶ εἶπε Μαριὰμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,

47. Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου·

48. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδὺν γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί,

49. Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

50. Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

52. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.

53. Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξέπέστειλε κενούς.

54. Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

55. (Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

56. Ἐμεινε δὲ Μαριὰμ σὺν αὐτῇ ὥσεί μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

57. Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.

58. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ.

59. Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν.

60. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης.

61. Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

62. Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

63. Καὶ αἰτήσας πινακίδιον, ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες.

64. Ἀνεψύχθη δὲ τὸ σῶμα αὐτῷ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

65. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

66. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται ; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

67. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προσέφητευσε, λέγων·

68. Εὐλογητὸς Κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.

69. Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

70. (Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ·)

71. Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

72. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ.

73. Ὅρκον, ὃν ᾤμωσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν.

74. Ἀφάβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ,

75. Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας ἡμῶν.

76. Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ,

77. Τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78. Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,

79. Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80. Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρημίαις ἕως ἡμέρας ἀναδείξειως αὐτοῦ πρὸς τὸν Ἰσραήλ.

Κεφ. β'. 2.

1. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2. (Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

3. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,)

5. Ἀπογράψασθαι σὺν Μαριὰμ, τῇ μεμνηστευμένη αὐτῷ γυναικί, οὕσῃ ἐγκύῳ.

6. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7. Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

9. Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.

10. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ.

11. Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστι Χριστὸς, Κύριος, ἐν πόλει Δαβὶδ.

12. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.

13. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιάς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων·

14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία.

15. Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλή-

λους· διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

16. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τὴν τε Μαριὰμ, καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

17. Ἰδόντες δὲ, διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

18. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

19. Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ρήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

20. Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν, οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21. Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ·

23. (Καθὼς γέγραπται ἐν νόμῳ Κυρίου· ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται.)

24. Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζευγος τρυγόνων, ἢ δύο νεοσσούς περισσεῶν.

25. Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ Πνεῦμα ἅγιον ἦν ἐπ' αὐτόν·

26. Καὶ ἦν αὐτῷ κεχηματισμένος ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.

27. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτούς κατὰ τὸ εἰδισμένον τοῦ νόμου περὶ αὐτοῦ,

28. Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε·

29. Νῦν ἀπολύεις τὸν δοῦλόν σου, δεσποτα, κατὰ τὸ ρῆμά σου, ἐν εἰρήνῃ·

30. Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

31. Ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·

32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.

33. Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

34. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον,

35. (Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία,) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36. Καὶ ἦν Ἄννα προφῆτις, θυγάτης Φανουὴλ, ἐκ φυλῆς Ἀσέρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς παρθενίας αὐτῆς.

37. Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἡ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύσας καὶ δεήσας λατρεύουσα νύκτα καὶ ἡμέραν.

38. Καὶ αὕτη, αὐτῇ τῇ ὥρᾳ ἐπιστάσα, ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

39. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν, Ναζαρέτ.

40. Τὸ δὲ παιδίον ἠῤῥξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.

42. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς.

43. Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

44. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς.

45. Καὶ μὴ εὐρόντες, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν.

46. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὔρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

47. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου ἀγῶ ὀδυνάμενοι ἐζητοῦμέν σε.

49. Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδεите, ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;

50. Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς.

51. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52. Καὶ Ἰησοῦς προσέκοπτε σοφία, καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

Κεφ. γ'. 3.

1. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος,

2. Ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱόν, ἐν τῇ ἐρήμῳ.

3. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν·

4. Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

7. Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγα γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9. Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν;

11. Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.

12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;

13. Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλεόν παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὕψωνίοις ὑμῶν.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16. Ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ.

17. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

19. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος, τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,

20. Προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεωχθῆναι τὸν οὐρανόν,

22. Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσπερ περιστεράν, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ ἠὲδοόκησα.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλὶ,

24. Τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ,

25. Τοῦ Ματθαίου, τοῦ Ἀμῶς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαλ,

26. Τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα,

27. Τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι,

28. Τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ,

29. Τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθᾶτ, τοῦ Λευὶ,

30. Τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακεὶμ,

31. Τοῦ Μελεῖᾶ, τοῦ Μαῖνάν, τοῦ Ματταθᾶ, τοῦ Ναθάν, τοῦ Δαβὶδ,

32. Τοῦ Ἰεσσαὶ, τοῦ Ὠβηδ, τοῦ Βοὸζ, τοῦ Σαλμων, τοῦ Ναασσών,

33. Τοῦ Ἀμιναδάδ, τοῦ Ἀράμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα,

34. Τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχωρ,

35. Τοῦ Σερούχ, τοῦ Ραγαῦ, τοῦ Φαλέκ, τοῦ Ἐβέρ, τοῦ Σαλὰ,

36. Τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,

37. Τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν,

38. Τοῦ Ἐνὼς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

Κεφ. δ'. 4.

1. Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,

2. Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθῆναι αὐτῶν, ὕστερον ἐπεινάσε.

3. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

4. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

5. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν

αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

6. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν.

7. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

8. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· Γέγραπται· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

9. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.

10. Γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·

11. Καὶ Ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

13. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

15. Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16. Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τετραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι.

17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον, οὗ ἦν γεγραμμένον·

18. Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ ἕνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τετρασμένους ἐν ἀφέσει,

19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

20. Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

21. Ἦρξατο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

22. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

23. Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παρβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα ἤκούσαμεν γενόμενα εἰς Καπερναοὺμ, ποιήσον καὶ ἡδε ἐν τῇ πατρίδι σου.

24. Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

25. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν· Πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν.

26. Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος, πρὸς γυναῖκα χήραν.

27. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.

28. Καὶ ἐπληθύνθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

29. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως ὁφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ὥστε κατακρημνίσαι αὐτόν.

30. Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο.

31. Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.

32. Καὶ ἐξεπληθύνοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

33. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,

34. Λέγων· Ἐα, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρενέ; ἤλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

35. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ρίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάβαν αὐτόν.

36. Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;

37. Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

38. Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

39. Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἄφῃκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

40. Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς, ἐθεράπευσεν αὐτούς.

41. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

42. Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν, τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

43. Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· Ὅτι εἰς τοῦτο ἀπέσταλμαι.

44. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

Κεφ. ε'. 5.

1. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ.

2. Καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποθάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.

3. Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτόν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.

5. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

6. Καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν.

7. Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ,

τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

8. Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλός εἰμι, Κύριε.

9. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων, ἧ συνέλαβον.

10. Ὅμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωογρῶν.

11. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθάρισαι.

13. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν· Θέλω, καθάρισθαι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

14. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

15. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

16. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

17. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

18. Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ

19. Καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

20. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, ἀφέν-
ταί σοι αἱ ἀμαρτίαι σου.

21. Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας ; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός ;

22. Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ;

23. Τί ἐστὶν εὐκοπώτερον, εἰπεῖν· Ἀφένονταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· Ἐγείρει καὶ περιπάτει ;

24. Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· εἶπε τῷ παραλελυμένῳ· Σοὶ λέγω ἔγγειρε, καὶ ἄρας τὸ κλινιδίόν σου, πορεύου εἰς τὸν οἶκόν σου.

25. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.

26. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες· ὅτι εἶδομεν παράδοξα σήμερον.

27. Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευῖν, καθήμενον ἐπὶ τὸ τελώνιον· καὶ εἶπεν αὐτῷ· Ἀκολουθεῖ μοι.

28. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

29. Καὶ ἐποίησε δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

30. Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε ;

31. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

32. Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

33. Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν ;

34. Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν ;

35. Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36. Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ

δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

37. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

38. Ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον· καὶ ἀμφοτέροι συντηροῦνται.

39. Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

Κεφ. στ'. 6.

1. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους, καὶ ἤσθιον, ψάχοντες ταῖς χερσὶ.

2. Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὁ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν ;

3. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες ;

4. Ὡς εἰσηλθὼν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὗς οὐκ ἔξεστι φαγεῖν, εἰ μὴ μόνους τοὺς ἱερεῖς ;

5. Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6. Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

7. Παρετήρουν δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεωπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ.

8. Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἐγειρε, καὶ στήθι εἰς τὸ μέσον· ὃ δὲ ἀναστὰς ἔστη.

9. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι ; ψυχὴν σῶσαι, ἢ ἀποκτείνειν ;

10. Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ· Ἐκτεῖνον τὴν χεῖρά σου· ὃ δὲ ἐποίησε· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

11. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

13. Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε·

14. Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

15. Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

16. Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

17. Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

18. Καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.

19. Καὶ πᾶς ὁ ὄχλος ἐζήτηε ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

20. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμεῖρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

21. Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε· μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε.

22. Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ἔνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

23. Χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.

24. Πλήν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· Ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· Ὅτι πενθήσετε καὶ κλαύσετε.

26. Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

27. Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

28. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· Προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

29. Τῷ τύποντί σε ἐπὶ τὴν σιαγόνα, πᾶρεχε καὶ τὴν ἄλλην· Καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.

30. Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει.

31. Καὶ καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

32. Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

33. Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

34. Καὶ ἐὰν δανείζετε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

35. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανείζετε μὴδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου· Ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

36. Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

37. Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε.

38. Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39. Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται;

40. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

41. Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου· τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

42. Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες, ἐκβαλὼ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων· ὑποκριτὰ, ἐκβαλε προῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

43. Οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

44. Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

45. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

46. Τί δέ με καλεῖτε, Κύριε, Κύριε· καὶ οὐ ποιεῖτε ὡς λέγω;

47. Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν, τί ἐστὶν ὅμοιος.

48. Ὅμοιός ἐστιν ἀνθρώπων οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε, καὶ ἐδάθυε, καὶ ἔθηκε θεμελίον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

49. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὅμοιός ἐστιν ἀνθρώπων οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέρρηξεν ὁ ποταμὸς· καὶ εὐθέως ἐπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Κεφ. 8'. 7.

1. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

2. Ἐκατοντάρχου δέ τινος δοῦλος, κακῶς ἔχων, ἥμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

3. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

4. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν

αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἄξιός ἐστιν ὃ παρέξει τοῦτο·

5. Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ἀποδομήσεν ἡμῖν.

6. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς, ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

7. Διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

8. Καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

9. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν, καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὀχλῷ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρο.

10. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὔρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11. Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς.

12. Ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

13. Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

14. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

15. Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16. Ἐλαβε δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι προφήτης μέγας ἐγγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

17. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

18. Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

19. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

20. Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶπον· Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

21. Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐδεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν· καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν·

22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

23. Καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

25. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

26. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; καὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.

27. Οὗτός ἐστι, περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

28. Λέγω γὰρ ὑμῖν· Μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.

29. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελαῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

30. Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

31. Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;

32. Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.

33. Ἐλήλυθε γὰρ Ἰωάννης, ὁ Βαπτιστὴς μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει.

34. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

35. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

36. Πρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.

37. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγυνῶσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάδαστρον, μύρου,

38. Καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ. καὶ ἤλειφε τῷ μύρῳ.

39. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων. Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν, τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστί.

40. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ φησι· Διδάσκαλε, εἰπέ.

41. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· Ὁ εἷς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

42. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροισι ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;

43. Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὁρθῶς ἔκρινας.

44. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξε.

45. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

46. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

47. Οὗ χάριν λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48. Εἶπε δὲ αὐτῇ· ἀφένονται σου αἱ ἁμαρτίαι.

49. Καὶ ἤρξαντο οἱ συνανακειμένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν;

50. Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

Κεφ. η'. 8.

1. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ

πόλιν καὶ κάμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,

2. Καὶ γυναῖκες τινες, αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

3. Καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

4. Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς.

5. Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

6. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν· καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.

7. Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφύεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό.

8. Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν. καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων, ἐφώνει. Ὅ ἔχων ὦτα ἀκούειν, ἀκούετω.

9. Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη.

10. Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

11. Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ Θεοῦ.

12. Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

13. Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

14. Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

15. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

16. Οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει, ἢ

ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

17. Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ.

18. Βλέπετε οὖν, πῶς ἀκούετε· ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρῇσεται ἀπ' αὐτοῦ.

19. Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

20. Καὶ ἀπηγγέλη αὐτῷ· λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες.

21. Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἳ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες.

22. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ἀνήχθησαν.

23. Πλεόντων δὲ αὐτῶν, ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεουν.

24. Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

25. Εἶπε δὲ αὐτοῖς· Ποῦ ἐσιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26. Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

27. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν σίκιᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

28. Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλη εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.

29. Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις, φυλασσόμενος· καὶ διαρρήσσω τὰ δεσμὰ, ἡλαύνετο ὑπὸ τῷ δαίμονος εἰς τὰς ἐρήμους.

30. Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοί ἐστιν ὀνομα; ὁ δὲ εἶπε· Λεγεὼν· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.

31. Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

32. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.

33. Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.

34. Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός, ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.

35. Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πῶδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

36. Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς.

37. Καὶ ῥώτησαν αὐτόν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν, ἀπελθεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν.

38. Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτόν ὁ Ἰησοῦς, λέγων·

39. Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ, ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40. Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτόν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

41. Καὶ ἰδοὺ, ἦλθεν ἀνὴρ, ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πῶδας τοῦ Ἰησοῦ, παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

42. Ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐν δὲ τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνιγον αὐτόν.

43. Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι.

44. Προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45. Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου ; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι· καὶ λέγεις· Τίς ὁ ἀψάμενός μου ;

46. Ὁ δὲ Ἰησοῦς εἶπεν· Ἡψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ.

47. Ἰδοῦσα δὲ ἡ γυνή, ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.

48. Ὁ δὲ εἶπεν αὐτῇ· Θάρσει, θυγάτηρ· ἡ πίστις σοῦ σέσωκέ σε· πορεύου εἰς εἰρήνην.

49. Ἔτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυνάγου, λέγων αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.

50. Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.

51. Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

52. Ἐκκλαιοι δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

53. Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

54. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἐγείρου.

55. Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα. καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

56. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. ὁ δὲ παρήγγειλεν αὐτοῖς, μηδενὶ εἰπεῖν τὸ γεγονός.

Κεφ. 9'. 9.

1. Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

2. Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.

3. Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε

ράβδον, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν.

4. Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.

5. Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

6. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7. Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης ἐγήγερεται ἐκ νεκρῶν.

8. Ὑπὸ τινων δὲ, ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης, εἰς τῶν ἀρχαίων, ἀνέστη.

9. Καὶ εἶπεν Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

10. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ, ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδᾶ.

11. Οἱ δὲ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ· καὶ δεξιόμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.

12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν. προσελθόντες δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς, καταλύσωσι, καὶ εὔρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

13. Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

14. Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.

15. Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.

16. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ.

17. Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινι δώδεκα.

18. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι ;

19. Οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ, Ἡλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

20. Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ.

21. Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ λέγειν τοῦτο,

22. Εἰπὼν· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23. Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι.

24. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25. Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθεῖς ;

26. Ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ. καὶ τοῦ πατρὸς, καὶ τῶν ἀγγέλων.

27. Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστώτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

28. Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσεί ἡμέραι ὀκτὼ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

29. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

30. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας·

31. Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ.

32. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνω. διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

33. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν σκηναὺς τρεῖς, μίαν σοι, καὶ μίαν Μωσεῖ, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὁ λέγει.

34. Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς. ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

35. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.

36. Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

37. Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς.

38. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνέβόησε, λέγων· Διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι.

39. Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἁφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

40. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό· καὶ οὐκ ἠδυνήθησαν.

41. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὥδε τὸν υἱόν σου.

42. Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν. ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

43. Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·

44. Θέσθε ὑμεῖς εἰς τὰ ὧτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

46. Εἰσηλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.

47. Ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ,

48. Καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.

49. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

50. Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι κατ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.

51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

52. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ.

53. Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

54. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις εἰπωμεν πῶς καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε.

55. Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἶδατε, οἷου πνεύματός ἐστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.

56. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57. Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ, Κύριε.

58. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ.

59. Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

60. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

61. Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

62. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν

χειρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Κεφ. ι'. 10.

1. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρας ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

2. Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολλὺς, οἱ δὲ ἐργάται ὀλίγοι. θεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

3. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

4. Μὴ βαστάζετε βαλάντιον, μὴ πῆραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσῃσθε.

5. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ.

6. Καὶ ἐὰν ἡ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

7. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

8. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

9. Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

10. Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἵπατε·

11. Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ Θεοῦ.

12. Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

13. Οὐαὶ σοι Χοραζὶν, οὐαὶ σοι Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμεναι μετενόησαν.

14. Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

15. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ.

16. Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀδελτῶν, ὑμᾶς, ἐμὲ ἀδελτεῖ· ὁ δὲ ἐμὲ ἀδελτῶν, ἀδελτεῖ τὸν ἀποστείλαντά με.

17. Ὑπέστρεψαν δὲ οἱ ἐδόουμήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

18. Εἶπε δὲ αὐτοῖς· Ἐδεδώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

19. Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

20. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ, ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.

21. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιόσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν· Ἐξομολογοῦμαί σοι πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ναὶ, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.

22. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι.

23. Καὶ στραφεὶς πρὸς τοὺς μαθητάς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

24. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26. Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

28. Εἶπε δὲ αὐτῷ· Ὅρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

29. Ὁ δὲ, θέλων δικαιοῦν ἑαυτόν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

30. Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχῶ, καὶ λησταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

31. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

32. Ὅμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθε.

33. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

34. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ, καὶ ὃ, τι ἂς προσδαπανήσης, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀποδώσω σοι.

36. Τίς οὖν τούτων τῶν τριῶν πλεσιόν δοκεῖ σοι γεγονέναι τοῦ ἐμπεισύντος εἰς τοὺς ληστές ;

37. Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

38. Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις, ὀνόματι Μάρθα, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

40. Ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν ; εἰπὲ οὖν αὐτῇ, ἵνα μοι συναντιλάβηται.

41. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τρυβάζῃ περὶ πολλά·

42. Ἐνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξέλεξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

Κεφ. ια'. 11.

1. Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητάς αὐτοῦ.

2. Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ

βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

5. Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύεται πρὸς αὐτὸν μεσουκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους·

6. Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7. Κακεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ· Μή μοι κόπους πάρεχε· ἡδὴ ἡ θύρα κέκλεισται, καὶ τὰ παιδῖα μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

8. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

9. Καγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

11. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθῦν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

12. Ἡ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ σκυρπίον;

13. Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατήρ, ὁ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

14. Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.

15. Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβοῦλ, ἄρχοντι τῶν δαιμονίων, ἐκβάλλει τὰ δαιμόνια.

16. Ἐτεροὶ δὲ, πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

17. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

18. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σα-

θήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

19. Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.

20. Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

21. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ.

22. Ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἧ' ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.

23. (Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.)

24. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξήλθον.

25. Καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

26. Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

27. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

28. Αὐτὸς δὲ εἶπε· Μειοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες.

29. Τῶν δὲ ὄχλων ἐπαθροισομένων, ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωανᾶ.

30. Καθὼς γὰρ ἐγένετο Ἰωανᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

31. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοῦ, πλεῖον Σολομῶνος ὤδε.

32. Ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωανᾶ· καὶ ἰδοῦ, πλεῖον Ἰωανᾶ ὤδε.

33. Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὴν τίθῃσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

35. Σκόπει οὖν, μὴ τὸ φῶς, τὸ ἐν σοὶ, σκότος ἐστί.

36. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὴν μέρους σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

37. Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ παρ' αὐτῷ. εἰσελθὼν δὲ ἀνέπεσεν.

38. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

39. Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

40. Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε :

41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

42. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πηγανὸν καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφιέναι.

43. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44. Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω, οὐκ οἶδασιν.

45. Ἀποκριθεὶς δὲ τις τῶν νομικῶν, λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

46. Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν ὀκλύων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

47. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

48. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

49. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

50. Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης·

51. Ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. καὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

52. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλεϊόνων·

54. Ἐνεδρεύοντες αὐτὸν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

Κεφ. ιβ'. 12.

1. Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις.

2. Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

3. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

4. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περὶ σότερόν τι ποιῆσαι.

5. Ὑποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβήθητε τὸν, μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· καὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

6. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ.

7. Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

8. Λέγω δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

9. Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

10. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

11. Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογήσῃτε, ἢ τί εἴπητε·

12. Τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ, ἃ δεῖ εἰπεῖν.

13. Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14. Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

15. Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

16. Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

17. Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω, ποῦ συνάξω τοὺς καρπούς μου;

18. Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γεννηματά μου καὶ τὰ ἀγαθὰ μου.

19. Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πῖε, εὐφραίνου.

20. Εἶπε δὲ αὐτῷ ὁ Θεός· Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασαν, τίνι ἔσται;

21. Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσῃτε.

23. Ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

24. Κατανοήσατε τοὺς κύρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ

Θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν ;

25. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα ;

26. Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε ;

27. Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει. λέγω δὲ ὑμῖν· οὐδὲ Σουλομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

28. Εἰ δὲ τὸν χρότον· ἐν τῷ ἄγρῳ σήμερον ὄντα καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;

29. Καὶ ὑμεῖς μὴ ζητεῖτε, τί φάγητε ἢ τί πίνητε, καὶ μὴ μετεωρίζεσθε.

30. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὁμῶν δὲ ὁ πατὴρ οἶδεν, ὅτι χρῄζετε τούτων.

31. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ. καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

32. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνεκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει.

34. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.

35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι.

36. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ Κύριος εὕρησει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39. Τοῦτο δὲ γινώσκετε, ὅτι, εἰ ᾗδῃ ὁ οἰκοδεσπότης, ποῖα ὦρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἅν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

40. Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι, ἥ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41. Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

42. Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

43. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.

44. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει συτόν.

45. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι.

46. Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἥ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἥ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς.

48. Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πλεγῶν, δαρήσεται ὀλίγας. πάντῃ δὲ ὡς ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὡς παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ;

50. Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆναι;

51. Δοκεῖτε, ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν.

52. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.

53. Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

54. Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρὸς ἔρχεται· καὶ γίνεται οὕτω.

55. Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἷδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε ;

57. Τί δὲ καὶ ἅφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον ;

58. Ὡς γὰρ ὑπαγεῖς μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πρέκτορι, καὶ ὁ πρέκτωρ σε βάλῃ εἰς φυλακὴν.

59. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

Κεφ. ιγ'. 13.

1. Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

2. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν ;

3. Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεισθήσονται.

4. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφείλονται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ ;

5. Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεισθήσονται.

6. Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν.

7. Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ ;

8. Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια.

9. Καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψῃς αὐτήν.

10. Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.

11. Καὶ ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

12. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς. προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

13. Καὶ ἐπέβηκεν αὐτῇ τὰς χεῖρας· καὶ παραχερῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

14. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

15. Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;

16. Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

17. Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18. Ἐλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

19. Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαθὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡῤῥηξε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

20. Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;

21. Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

22. Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλὴμ.

23. Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

25. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, Κύριε, ἀνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ.

26. Τότε ἄρξαισθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπλόμεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

27. Καὶ ἐρεῖ· Λέγω ὑμῖν· οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστῃτε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς αἰκίας.

28. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

29. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι.

31. Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξελθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει σε ἀποκτείνειαι.

32. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

33. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφῆτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

34. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας· καὶ οὐκ ἠθέλησατε.

35. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν· λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἂν ἤξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Κεφ. ιδ'. 14.

1. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ᾔσαν παρατηρούμενοι αὐτόν.

2. Καὶ ἰδοὺ, ἀνθρωπὸς τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν.

4. Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε.

5. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς Φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

6. Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων, πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς·

8. Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾗ κεκλημένος ὑπ' αὐτοῦ·

9. Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

10. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.

11. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

12. Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

13. Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς·

14. Καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15. Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

16. Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς.

17. Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα.

18. Καὶ ἦρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.

19. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

20. Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

21. Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

22. Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.

24. Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

25. Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς·

26. Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.

27. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς.

28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

29. Ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξειν αὐτῷ,

30. Λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

31. Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32. Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβεῖαν ἀποστείλας, ἔρωτᾷ τὰ πρὸς εἰρήνην.

33. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής.

34. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

35. Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

Κεφ. ιε'. 15.

1. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

2. Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

3. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

4. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὑρῇ αὐτό;

5. Καὶ εὐρὼν, ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων·

6. Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός.

7. Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταεννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.

8. Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ;

9. Καὶ εὐροῦσα, συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτέ μοι, ὅτι εὑρον τὴν δραχμὴν, ἣν ἀπώλεσα.

10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

11. Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς·

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἦσθιον οἱ χοῖροι· καὶ οὐδεὶς ὁδίδου αὐτῷ.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ ὥδε λιμῷ ἀπόλλυμαι.

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.

19. Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ· ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγγίσθη· καὶ ὁραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

21. Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

23. Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν δύσατε· καὶ φαγόντες εὐφρανθῶμεν·

24. Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὗρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν.

26. Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο, τί εἴη ταῦτα.

27. Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν· ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὡργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἴδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔδυσας αὐτῷ τὸν μὶτον τὸν σιτευτόν.

31. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμά, σὰ ἔστιν.

32. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη.

Κεφ. ιστ'. 16.

1. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

2. Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἔτι οἰκονομεῖν.

3. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

4. Ἐγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

5. Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

6. Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

7. Ἐπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.

8. Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμότεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

9. Καγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11. Εἰ οὖν ἐν τῷ ἁδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

12. Καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14. Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

15. Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ.

16. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

17. Εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

18. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολειμμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

19. Ἀνθρώπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς.

20. Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,

21. Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.

22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.

23. Καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὅρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

24. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυναῖμαι ἐν τῇ φλογὶ ταύτῃ.

25. Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὁδὲ παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.

26. Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

27. Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου·

28. Ἐχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιάνου.

29. Λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

30. Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

31. Εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐὰν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

Κεφ. ιζ'. 17.

1. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ἔλθειν τὰ σκάνδαλα· οὐαὶ δὲ, δι' οὗ ἔρχεται.

2. Λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περιέκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων.

3. Προσέχετε ἑαυτοῖς· ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

4. Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

5. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίσιν.

6. Εἶπε δὲ ὁ Κύριος· Εἰ εἵχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

7. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀγοτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ· Εὐθέως παρελθὼν ἀνάπεσαι·

8. Ἄλλ' οὐχί ἐρεῖ αὐτῷ· Ἐτοίμασον τί δεῖπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σὺ·

9. Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα ; οὐ δοκῶ.

10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὁ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

12. Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πῶρόρωθεν.

13. Καὶ αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

14. Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

15. Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

16. Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.

17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἐννέα ποῦ ;

18. Οὐχ εὗρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος ;

19. Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

20. Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21. Οὐδὲ ἐροῦσιν· Ἴδου ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

22. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ οὐκ ὄψεσθε.

23. Καὶ ἐροῦσιν ὑμῖν· Ἴδου ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε.

24. Ὡσπερ γὰρ ἡ ἀστραπὴ, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανό, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

25. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

26. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27. Ὡς θιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

28. Ὡς καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·

29. Ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·

30. Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

32. Μνημονεύετε τῆς γυμνασίης Λώτ.

33. Ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὅς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν.

34. Λέγω ὑμῖν· Ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

35. Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

36. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, Κύριε ; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἅετοί.

Κεφ. ιη'. 18.

1. Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

2. Λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

3. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

4. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·

5. Διάγε τὸ παρεῖναι μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6. Εἶπε δὲ ὁ Κύριος· Ἀκούσατε, τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βιώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς ;

8. Λέγω ὑμῖν, ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐθλὼν ἄρα εὐρήσῃ τὴν πίστιν ἐπὶ τῆς γῆς ;

9. Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

10. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

11. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.

12. Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

13. Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

14. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

15. Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.

16. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

17. Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18. Καὶ ἐπηρεώτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ;

19. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν ; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

20. Τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψης· Μὴ ψευδομαρτυρήσης· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.

21. Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

22. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολουθεῖ μοι.

23. Ὁ δὲ ἀκούσας ταῦτα, περιλύπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

24. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλύπον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.

25. Εὐκοπώτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26. Εἶπον δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

27. Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατὰ ἐστὶ παρὰ τῷ Θεῷ.

28. Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.

29. Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

30. Ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

31. Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου.

32. Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισθήσεται, καὶ ἐμπτυσθήσεται·

33. Καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

34. Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35. Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὰ, τυφλὸς τις ἀκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

36. Ἀκούσας δὲ ἔχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο·

37. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

38. Καὶ ἐβόησε, λέγων· Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με.

39. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· Τίε Δαβὶδ, ἐλέησόν με.

40. Σταθεῖς δὲ ὁ Ἰησοῦς, ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτόν,

41. Λέγων· Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.

42. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.

43. Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

Κεφ. ιθ'. 19.

1. Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά.

2. Καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

3. Καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

4. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἡμέλλε διέρχεσθαι.

5. Καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

6. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

7. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι.

8. Σταθεῖς δὲ Ζακχαῖς εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

9. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο· καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

10. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11. Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεῖς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς, ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

12. Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

13. Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγματεύεσασθε ἕως ἔρχομαι.

14. Οἱ δὲ πολλῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβεῖαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

15. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον· ἵνα γινῶ, τίς τί διεπραγματεύσατο.

16. Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μναῖ σου προσειργάσατο δέκα μναῖς.

17. Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίας ἔχων ἐπάνω δέκα πόλεων.

18. Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μναῖ σου ἐποίησε πέντε μναῖς.

19. Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

20. Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ ἡ μναῖ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.

21. Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὁ οὐκ ἔδηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας.

22. Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἦδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔδηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα.

23. Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

24. Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀρατε ἀπ' αὐτοῦ τὴν μναῖν, καὶ δότε τῷ τὰς δέκα μναῖς ἔχοντι.

25. Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μναῖς.

26. Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθησεται ἀπ' αὐτοῦ.

27. Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἐμφροσθέν μου.

28. Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

29. Καὶ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

30. Εἰπὼν· Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἣ ἐισπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.

31. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ· Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

32. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον, καθὼς εἶπεν αὐτοῖς.

33. Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;

34. Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπὶ ῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36. Πορευομένου δὲ αὐτοῦ, ὑπεστρώνουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

37. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἑλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ, περὶ πασῶν ὧν εἶδον δυνάμεων,

38. Λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

39. Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

41. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, λέγων·

42. Ὅτι εἰ ἔγνων καὶ σὺ, καί γε ἐν τῇ ἡμέρῃ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

43. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἔχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν·

44. Καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σε ἐν σοί· καὶ ἐκ ἀφῆσουσιν ἐν σοί λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκόπῃς σου.

45. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας.

46. Λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

47. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ.

48. Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

Κεφ. κ'. 20.

1. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμέρων ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

2. Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

3. Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ εἵπατέ μοι·

4. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;

5. Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες· Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

6. Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν, Ἰωάννην πρροφήτην εἶναι.

7. Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

8. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

9. Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε χερόνους ἱκανούς.

10. Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ, δείσαντες αὐτὸν, ἐξαπέστειλαν κενόν.

11. Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακῶν δείσαντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

12. Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

13. Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.

14. Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

15. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

16. Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.

17. Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμ-

μένον τοῦτο· Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας ;

18. Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

19. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

20. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

21. Καὶ ἐπηρώτησαν αὐτόν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι ὁρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρὸς ὥπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·

22. Ἐξεστὶν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ ;

23. Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε ;

24. Δεῖξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν ; Ἀποκριθέντες δὲ εἶπον· Καίσαρος.

25. Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

26. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27. Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,

28. Λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν· Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

29. Ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

30. Καὶ ἔλαβεν ὁ δεῦτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.

31. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.

32. Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

33. Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή ; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

34. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ αἰῶ· τούτου γαμοῦσι καὶ ἐγκαμίσκονται·

35. Οἱ δὲ καταξιώθεντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστασεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐγκαμίσκονται.

36. Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

37. Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βατοῦ, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

38. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

39. Ἀποκριθέντες δὲ τινες τῶν γραμματέων, εἶπον· Διδάσκαλε, καλῶς εἶπας.

40. Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

41. Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;

42. Καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,

43. Ἔως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

44. Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

45. Ἀκούοντας δὲ πάντος τοῦ λαοῦ, εἶπε τῷ μαθηταίῳ αὐτοῦ·

46. Προσέχετε ἀπὸ τῶν γραμματέων, τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

47. Οἱ κατεσθίουσι τὰς οἰκίας τῶν πτωχῶν, καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήψονται περισσότερον κρίμα.

Κεφ. κα'. 21.

1. Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους.

2. Εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά.

3. Καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν.

4. Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβα-

λον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον, ὃν εἶχεν, ἔβαλε.

5. Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε·

6. Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφειθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

7. Ἐπηρεώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;

8. Ὁ δὲ εἶπε· Βλέπετε, μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

9. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ ἐυδίας τὸ τέλος.

10. Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·

11. Σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται.

12. Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.

13. Ἀποθήσεται δὲ ὑμῖν εἰς μαρτύριον.

14. Θεσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι.

15. Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν ἢ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.

16. Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν.

17. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18. Καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

19. Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

20. Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

21. Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσιν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.

22. Ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

23. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄρεγῃ τῷ λαῷ τούτῳ.

24. Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.

25. Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου·

26. Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

27. Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

28. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

29. Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα·

30. Ὅταν προβάλωσιν ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.

31. Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

32. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

33. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

34. Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη.

35. Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθεμένους ἐπὶ πρὸσωπον πάσης τῆς γῆς.

36. Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῇτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37. Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ὑπὸ τὸν ὄρος τὸ καλούμενον Ἐλαιῶν.

38. Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

Κεφ. κβ'. 22.

1. Ἦγγιζε δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη Πάσχα.
2. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοδοῦντο γὰρ τὸν λαόν.
3. Εἰσῆλθε δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.
4. Καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς.
5. Καὶ ἐχάρησαν· καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.
6. Καὶ ἐξωμολόγησε· καὶ ἐζήτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.
7. Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.
8. Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.
9. Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν;
10. Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται.
11. Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
12. Κἀκεῖνος ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.
13. Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
14. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.
15. Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μετ' ὑμῶν, πρὸ τοῦ με παθεῖν.
16. Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πηλωσῶ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
17. Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς.

18. Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῶς ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

19. Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε· καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν·

20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

21. Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται.

23. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν, ὁ τοῦτο μέλλων πράσσειν.

24. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

25. Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, εὐεργέται καλοῦνται.

26. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27. Τίς γὰρ μείζων; ὁ ἀνακειμένος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακειμένος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

28. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

29. Καγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν·

30. Ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

31. Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον·

32. Ἐγὼ δὲ ἑδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

33. Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

34. Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σὴ-

μερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με.

35. Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

36. Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ ἔχων βαλάντιον, ἀράτω ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

37. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη. Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

38. Οἱ δὲ εἶπον· Κύριε, ἰδοὺ, μάχαιραι ᾤδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.

39. Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

40. Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

41. Καὶ αὐτὸς ἀπεσπᾶσθη ἀπ' αὐτῶν ὥσεί λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο,

42. Λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλήν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

43. Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν·

44. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

45. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης.

46. Καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.

47. Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προῆρχετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν αὐτόν.

48. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

49. Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μάχαιρᾳ;

50. Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν·

51. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰν ἕως τούτου. Καὶ ἀψάμενος τοῦ ὤτιου αὐτοῦ, ἰάσατο αὐτόν·

52. Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων·

53. Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

54. Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τῶ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

55. Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

56. Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν.

57. Ὁ δὲ ἠρνήσατο αὐτόν, λέγων· Γύναι, οὐκ οἶδα αὐτόν.

58. Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν, ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ εἰμί.

59. Καὶ διαστάσης ὥσπερ ὥρας μιᾶς, ἄλλος τις διῖσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.

60. Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχερῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ.

61. Καὶ στραφεὶς ὁ Κύριος, ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὥς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.

62. Καὶ ἐξεληθὼν ἔξω, ἔκλαυσε πικρῶς.

63. Καὶ οἱ ἄνδρες, οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες.

64. Καὶ περικαλύψαντες αὐτόν, ἔτυπτον αὐτοῦ τὸ πρόσωπον· καὶ ἐπηρώτων αὐτόν, λέγοντες· Προφήτευσον, τίς ἐστὶν ὁ παῖσάς σε.

65. Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66. Καὶ ὥς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον ἑαυτῶν,

67. Λέγοντες· Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πεστεύσητε·

68. Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε.

69. Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

70. Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.

71. Οἱ δὲ εἶπον· Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

Κεφ. κγ'. 23.

1. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

2. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

3. Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

4. Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνδρὶ τούτῳ.

5. Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαόν, διδάσκων κατὰ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε.

6. Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

7. Καὶ ἐπιγνούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8. Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

9. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

10. Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

11. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπάίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12. Ἐγένοντο δὲ φίλοι ὁ, τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προυπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

13. Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν,

14. Εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ, ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ.

15. Ἀλλ' οὐδὲ Ἠρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16. Παιδεύσας οὖν αὐτὸν ἀπολύσω.

17. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.

18. Ἀνέκραξεν δὲ παμπληθεὶς, λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν.

19. Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.

20. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

21. Οἱ δὲ ἐπεφώνηον, λέγοντες· Σταύρωσον, ξαύρωσον αὐτόν.

22. Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

23. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αὐτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

24. Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν.

25. Ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾗτοῦντο· τὸν δὲ Ἰησοῦν παρῆδωκε τῷ θελήματι αὐτῶν.

26. Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκεν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.

27. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουον αὐτόν.

28. Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

29. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32. Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

33. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσάφρωσαν αὐτὸν καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

34. Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

35. Καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.

36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,

37. Καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.

38. Ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· ΟΥΤΟΣ ἔστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

39. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

40. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ·

41. Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ, ὧν ἐπράξαμεν, ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξέ.

42. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

43. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

44. Ἦν δὲ ὥσεί ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης.

45. Καὶ ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

46. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖράς σου παραδίδέσμαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν, ἐξέπνευσεν.

47. Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεόν, λέγων· Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48. Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

49. Εἰσπήκισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες οἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

50. Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος,

51. (Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων· ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ.

52. Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

53. Καὶ καθελὼν αὐτὸ, ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

54. Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

55. Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθάψαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

56. Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν.

Κεφ. κδ'. 24.

1. Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καὶ τινες σὺν αὐταῖς.

2. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.

3. Καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.

4. Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.

5. Ἐμφόδων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

6. Οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη. Μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

7. Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

9. Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.

10. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆξος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

12. Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κεείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν, θαυμάζων τὸ γεγονός.

13. Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλὴμ, ἥ ὄνομα Ἑμμαούς.

14. Καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

15. Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.

16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι αὐτόν.

17. Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί;

18. Ἀποκριθεὶς δὲ ὁ εἷς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἰερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

19. Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ, ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

20. Ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

21. Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.

22. Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῆσαι ἐπὶ τὸ μνημεῖον.

23. Καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακεῖναι, οἱ λέγουσιν αὐτὸν ζῆν.

24. Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.

25. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς

τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

26. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

27. Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηγεμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

28. Καὶ ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.

29. Καὶ παρεδιάσαντο αὐτὸν, λέγοντες· Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς.

30. Καὶ ἐγένετο, ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον, εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς.

31. Αὐτῶν δὲ διηνοιχθήσαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

32. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διηνοιγεν ἡμῖν τὰς γραφάς;

33. Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,

34. Λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.

35. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36. Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ἕστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.

37. Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν.

38. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

39. Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40. Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

41. Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε;

42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου.

43. Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

44 Εἶπε δὲ αὐτοῖς. Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς, ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς, περὶ ἐμοῦ.

45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς.

46. Καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

47. Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ.

48. Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.

49. Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

50. Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

51. Καὶ ἐγένετο, ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52. Καὶ αὐτοὶ, προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης.

53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν.

ERRATA IN THE INTERLINEARY TRANSLATION.

Ch. Verse.

- I. 3. for "exquisitely" read "accurately."
 I. 12. and V. 10. &c. for "frighten thyself" read "fear."
 II. 24. for "word" read "word."
 III. 3. also IV. 14. &c. for "region" read "region."
 IV. 38. for "asked" read "besought."
 V. 20. for "remitted to thee" read "remitted thee."
 V. 27. for "upon" read "at."
 VI. 16. insert a comma after "Jacob."
 VI. 26. erase "all."
 VI. 35. insert "again" after "hoping."
 VII. 9. for "these things" read "these words."
 VIII. 14. insert "they" after "are."
 VIII. 15. for "in good" read "in the good."

Ch. Verse.

- VIII. 31. for "he besought" read "they besought."
 IX. 36. insert "they" before "have seen."
 IX. 38. for "to look" read "look."
 XI. 12. for "o also" read "or also."
 XI. 21. and ch. XII. 15. 44. for "present goods" read "substance."
 XII. 46. for "infidels" read "unfaithful."
 XII. 58. for "of the" read "of thee."
 XIII. 2. for "above" read "beyond."
 XV. 25. for "symphonies" read "symphony."
 XVI. 1. insert "or the same" after "this."
 XVII. 24. for "shining" read "lightening."
 XVIII. 12. for "sabbath" read "week."
 XIX. 1. for "through" read "through."

N. B. There are other errors, which however considering the design of this translation as explained in the preface, cannot be of much consequence, unless printed separately from the text.

TO

ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Κεφ. α'. 1.

ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
Forasmuch as many have taken in hand to compose
διήγησιν περὶ τῶν πραγμάτων πεπληροφορημένων
a narration about the things having been accomplished *fully*
ἐν ἡμῖν, 2. Καθὼς οἱ, γενόμενοι ἀπ'
in or among us, According as they, having been from
ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ τοῦ λόγου
the beginning eye-witnesses and ministers of the word
παρέδωσαν ἡμῖν. 3. Ἐδοξε καμοῖ,
have delivered to us. It seemed good to me also,
παρηκολουθηκότι ἀκριβῶς πᾶσιν ἄνωθεν,
having traced exquisitely all *these things* from upwards,
γράψαι καθεξῆς σοι, κράτιστε
to have written orderly to thee, O most excellent
Θεόφιλε, 4. Ἴνα ἐπιγνῶς τὴν
Theophilus, That thou mightest know the
ἀσφάλειαν λόγων περὶ ὧν κατηχήθης.
certainty of the words about which thou hast been instructed.
5. Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως
There was in the days of Herod, the king
τῆς Ἰουδαίας, τὶς ἱερεὺς ὀνόματι Ζαχαρίας, ἐξ
of Judea, a certain priest by name Zacharias, out of
ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν
the course of Abiah: and the wife of him from the

θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ.
daughters of Aaron, and the name of her Elizabeth.

6. Δὲ ᾗσαν ἀμφοτέροι δίκαιοι ἐνώπιον τοῦ
And they were both righteous in the sight of
Θεοῦ, πορευόμενοι ἄμεμπτοι ἐν πάσαις ταῖς ἐντολαῖς
God, proceeding blameless in all the commandments
καὶ δικαιώμασι τοῦ Κυρίου. 7. Καὶ τέκνον ἦν
and institutions of the Lord. And child was there

οὐκ αὐτοῖς, καθότι ἡ Ἑλισάβετ ἦν στεῖρα, καὶ
not to them, because Elizabeth was barren, and
ἀμφοτέροι ᾗσαν προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν.
both were advanced in the days of themselves.

8. Δὲ ἐγένετο ἐν τῷ αὐτὸν ἱερατεύειν ἐναντί
And it was in the him to officiate as priest before
τοῦ Θεοῦ, ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ,
God, in the order of the course of him,

9. Κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε
According to the custom of the priesthood he had his lot
τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν
to have burned incense, having entered into the temple

τοῦ Κυρίου. 10. Καὶ πᾶν τὸ πλῆθος τοῦ
of the Lord. And all the multitude of the
λαοῦ ἦν προσευχόμενον ἔξω (ἐν) τῇ ὥρᾳ
people was praying without (in) the hour
τοῦ θυμιάματος. 11. Δὲ ἄγγελος Κυρίου ὤφθη
of the incense. And an angel of the Lord was seen

αὐτῷ, ἐστὰς ἐκ δεξιῶν τοῦ
by him, having stood from the right parts of the
θυσιαστηρίου τοῦ θυμιάματος. 12. Καὶ Ζαχαρίας
altar of the incense. And Zacharias

ἰδὼν ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen was discomposed, and fear fell upon him.

13. Δὲ ὁ ἄγγελος εἶπε πρὸς αὐτόν· Φαέοῦ
But the messenger said to him: Frighten thyself
μὴ, Ζαχαρία· διότι ἡ δέησίς σου εἰσηκούσθη·
not, O Zacharias: because the prayer of thee has been heard:
καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει σοὶ
and the wife of thee Elizabeth shall bear to thee
υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
a son, and thou shalt call the name of him John.

14. Καὶ ἔσται σοὶ χαρὰ καὶ ἀγαλλίασις, καὶ
And there shall be to thee joy and exultation, and
πολλοὶ χαρήσονται ἐπὶ τῇ γενέσει αὐτοῦ.
many shall be rejoiced upon the birth of him.

15. Γὰρ ἔσται μέγας ἐνώπιον Κυρίου.
 For he shall be great in the sight of the Lord :
 καὶ πῖν οὐ μὴ οἶνον καὶ σίκερα·
 and he might drink not wine and strong drink:
 καὶ πλησθήσεται ἁγίου πνεύματος ἔτι ἐκ
 and he shall be filled of the holy spirit yet from
 κοιλίας μητρὸς αὐτοῦ. 16. Καὶ ἐπιστρέψει
 womb of mother of himself. And he shall turn

πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπὶ Κύριον τὸν Θεὸν
 many of the sons of Israel to the Lord the God
 αὐτῶν. 17. Καὶ αὐτὸς προελεύσεται ἐνώπιον
 of themselves. And he shall come before in the sight

αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἑλίου, ἐπιστρέψαι
 of him in the spirit and power of Elias, to have turned
 καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς
 the hearts of fathers to the children, and the disobedient

ἐν φρονήσει δικαίων, ἐτοιμάσαι λαὸν
 in the wisdom of the just, to have made ready a people
 κατεσκευασμένον Κυρίῳ. 18. Καὶ Ζαχαρίας
 having been prepared to the Lord. And Zacharias

εἶπε πρὸς τὸν ἄγγελον· Κατὰ τί (σημεῖον)
 said to the messenger: According to what (sign)
 γνώσμαι τοῦτο; γὰρ ἐγὼ εἰμι πρεσβύτης, καὶ
 shall I know this thing? for I am an old man, and

ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμεραῖς αὐτῆς.
 the wife of me having advanced in the days of herself.

19. Καὶ ὁ ἄγγελος ἀποκριθεὶς,
 And the messenger answering, or determined what to say,
 εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ, ὁ παρῆσθηκαὶς
 said to him: I am Gabriel, he having stood near

ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς
 in presence of God: and I was sent to speak to
 σε, καὶ εὐαγγελίσασθαι ταῦτα σοι.

thee, and to announce as glad tidings these things to thee.

20. Καὶ ἰδοὺ, ἔσῃ σιωπῶν, καὶ δυνάμενος
 And behold, thou shalt be silent, and being able
 μὴ λαλῆσαι, ἄχρι ἧς ἡμέρας ταῦτα γένηται·

not to speak, until what day these things should be:
 ἀντ' ὧν ἐπίστευσας οὐκ τοῖς

instead of which, i. e. because thou believedst not to the
 λόγοις μου, οἳτινες πληρωθήσονται εἰς τὸν καιρὸν
 words of me, which shall be fulfilled into the season

αὐτῶν. 21. Καὶ ὁ λαὸς ἦν προσδοκῶν τὸν
 of themselves. And the people was expecting

Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ αὐτὸν χρονίζειν ἐν
Zacharias : and *they* did wonder in the him to delay in
τῷ ναῷ. 22. Δὲ ἐξελθὼν ἠδύνατο
the temple. But having come out he was able

οὐκ λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ἐώρακεν
not to speak to them : and they knew, that he has seen
ὄπτασίαν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων
a vision in the temple : and he was beckoning
αὐτοῖς· καὶ διέμενε κῶφος. 23. Καὶ
to them : and he did continue speechless. And

ἐγένετο, ὡς αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ
it was, when the days of the public ministry of him
ἐπλήσθησαν, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
were completed, he departed into the house of himself.

24. Δὲ Ἑλισάβετ ἡ γυνὴ αὐτοῦ συνέλαβεν μετὰ
And Elizabeth the wife of him conceived after
τὰς ταύτας ἡμέρας· καὶ περιέκρυβεν ἑαυτὴν πέντε
these days : and she concealed herself five

μῆνας, λέγουσα· 25. Ὅτι οὕτω ὁ Κύριος πεποίηκεν
months, saying : That thus the Lord has done

μοι ἐν ἡμέραις, αἷς ἐπέϊδεν ἀφελεῖν τὸ
to me in days, *in* which he looked on to take away the
ὄνειδος μου ἐν ἀνδράποισ. 26. Δὲ ἐν τῷ
reproach of me in *or* among men. And in the

ἕκτῳ τῷ μηνὶ ὁ ἄγγελος Γαβριὴλ ἀπεστάλη
sixth month the angel Gabriel was sent away

ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ
by God into a city of Galilee, to which
ὄνομα (ἐστι) Ναζαρέτ, 27. Πρὸς παρθένον
name (is) Nazareth, To a virgin

μεμνηστευμένην ἀνδρὶ, ᾧ Ἰωσήφ (ἦν)
having been betrothed to a man, to whom Joseph (was)
ὄνομα, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου,
name, out of the house of David ; and the name of the virgin,
Μαριάμ. 28. Καὶ ὁ ἄγγελος εἰσελθὼν πρὸς
Mary.

And the messenger having come in to
αὐτήν, εἶπε· Χαῖρε, κεχαριτωμένη·
her, said : Rejoice thou, O *thou* having been favored greatly :

ὁ Κύριος μετὰ σοῦ· εὐλογημένη (εἶ) σὺ ἐν
the Lord with thee : having been blessed (art) thou among
γυναίξιν. 29. Δὲ ἡ διαταράχθη
women. But she was disturbed

ἐπὶ τῷ λόγῳ καὶ διελογίζετο
upon the word and she did reason *with* herself

- ποταπὸς ὁ οὗτος ἀσπασμὸς εἶη. 30. Καὶ
 of what kind this salutation might be. And
 ὁ ἄγγελος εἶπεν αὐτῇ· Φοβοῦ μὴ, Μαριὰμ·
 the messenger said to her: Frighten *thyself* not, Mary:
 γὰρ εὗρες χάριν παρὰ τῷ Θεῷ. 31. Καὶ
 for thou hast found favor with God. And
 ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ
 behold, thou shalt conceive in womb, and thou shalt bear
 υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 a son, and thou shalt call the name of him Jesus.
 32. Οὗτος ἔσται μέγας, καὶ κληθήσεται υἱὸς
 This *person* shall be great, and shall be called son
 ὑψίστου, καὶ Κύριος ὁ Θεὸς δώσει αὐτῷ
 of the most high, and the Lord the God shall give to him
 τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ. 33. Καὶ
 the throne of David the father of him. And
 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
 he shall reign upon, *i. e.* over the house of Jacob to the
 αἰῶνας, καὶ τέλος ἔσται οὐκ τῆς βασιλείας αὐτοῦ.
 ages, and end shall be not of the kingdom of him.
 34. Δὲ Μαριὰμ εἶπε πρὸς τὸν ἄγγελον· Πῶς ἔσται
 But Mary said to the messenger: How shall be
 τοῦτο, ἐπεὶ γινώσκω οὐκ ἄνδρα; 35. Καὶ ὁ
 this, when I know not man? And the
 ἄγγελος ἀποκριθεὶς εἶπεν αὐτῇ· Ἅγιον Πνεῦμα
 messenger answering, *or determined*, said to her: The holy Spirit
 ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου
 shall come upon thee, and power of the highest
 ἐπισκιάσει σοί· διὸ καὶ τὸ ἅγιον
 shall overshadow thee: wherefore also the holy offspring
 γεννώμενον, * κληθήσεται υἱὸς Θεοῦ. 36. Καὶ ἰδοὺ,
 born, shall be called son of God. And behold,
 Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύα
 Elizabeth, the kinswoman of thee, and herself having conceived
 υἱόν ἐν γήρᾳ αὐτῆς· καὶ οὗτος ἐστὶν ἕκτος μὴν
 a son in old age of herself: and this is the sixth month
 αὐτῇ τῇ καλουμένῃ στείρα. 37. Ὅτι πᾶν
 to her the called barren. Because every
 ῥῆμα ἀδυνατήσῃ οὐκ παρὰ τῷ Θεῷ. 38. Δὲ
 word shall be impossible not with God. And
 Μαριὰμ εἶπε· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό
 Mary said: Behold, the servant of the Lord: may it be

* *i. e.* He is the son of God. Periphr.

μοι κατὰ τὸ ῥῆμά σου. Καὶ ὁ ἄγγελος
to me according to the saying of thee. And the messenger
ἄπηλθεν ἀπ' αὐτῆς. 39. Δὲ Μαριὰμ ἀναστᾶσα
departed from her. But Mary having arisen

ἐν ταῖς ταύταις ἡμέραις, ἐπορεύθη εἰς τὴν
in these days, went into the
ὄρεινὴν (χώραν) μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.
mountainous (region) with diligence, into a city of Judah.

40. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ
And she entered into the house of Zacharias, and
ἡσπάσατο τὴν Ἑλισάβετ. 41. Καὶ ἐγένετο, ὡς ἡ
saluted Elizabeth. And it was, when

Ἑλισάβετ ἤκουσε τὸν ἀσπασμὸν τῆς Μαρίας, τὸ βρέφος
Elizabeth heard the salutation of Mary, the babe
ἐσκίετῃσεν ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἡ Ἑλισάβετ
leaped in the womb of her: and Elizabeth
ἐπλήσθη ἁγίου πνεύματος. 42. Καὶ ἀνεφώνησε
was filled of the holy spirit. And she cried aloud

μεγάλῃ φωνῇ, καὶ εἶπεν· Εὐλογημένη (εἶ) σὺ
with great voice, and said: Having been blessed (art) thou
ἐν γύναιξι, καὶ εὐλογημένος ὁ καρπὸς τῆς
in or among women, and having been blessed the fruit of the
κοιλίας σου. 43. Καὶ πόθεν τοῦτο μοι, ἵνα ἡ
womb of thee. And whence is this to me, that the

μήτηρ τοῦ Κυρίου μου ἔλθῃ πρὸς με; 44. Γὰρ
mother of the Lord of me should come to me? For
ἰδοὺ· ὡς ἡ φωνὴ τοῦ ἀσπασμοῦ σου ἐγένετο
behold thou, when the voice of the salutation of thee was

εἰς τὰ ὦτά μου, τὸ βρέφος ἐσκίετῃσεν ἐν
into the ears of me, the babe leaped in
ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. 45. Καὶ μακαρία
exultation in the womb of me. And happy is

ἡ πιστεύσασα, ὅτι ἔσται τελείωσις
the woman having believed, because there shall be accomplishment
τοῖς λεηλαημένοις αὐτῇ παρὰ Κυρίου.
to the things spoken to her from the Lord.

46. Καὶ Μαριὰμ εἶπε· ἡ ψυχὴ μου μεγαλύνει τὸν
And Mary said: the soul of me magnifies the
Κύριον, 47. Καὶ τὸ πνεῦμά μου ἠγαλλίασε ἐπὶ τῷ
Lord, And the spirit of me exulted upon the

Θεῷ τῷ σωτῆρί μου. 48. Ὅτι ἐπέλεψεν
God the saviour of me: Because he looked on
ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· γὰρ
upon the lowliness of the servant of himself; for

ἰδοὺ, αἱ πᾶσαι γενεαὶ ἀπὸ τοῦ νῦν
 behold *thou*, all generations from the now
 μακαριοῦσί με. 49. Ὅτι ὁ δύνατος ἐποίησε
 shall call happy me. Because the powerful *one* has done
 μεγαλεῖα μοι· καὶ ἅγιον (ἐστὶ) τὸ ὄνομα αὐτοῦ, 50. Καὶ
 great *things* to me; and holy (is) the name of him, And
 τὸ ἔλεος αὐτοῦ (ἐστὶ) εἰς γενεὰς γενεῶν
 the mercy of him (is) unto generations of generations
 τοῖς φοβουμένοις αὐτόν. 51. Ἐποίησε κράτος
 to them fearing him. He has wrought might
 ἐν * βραχίονι αὐτοῦ· διεσκήρπισεν ὑπερηφάνους
 in, or with, arm of himself: he has scattered the proud
 διανοί καρδίας αὐτῶν. 52. Καθεῖλε
 in the imagination of heart of them. He has taken down
 δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.
 potentates from thrones, and he has exalted the humble.
 53. Ἐνέπλησεν πεινῶντας ἀγαθῶν, καὶ
 He has filled the famishing ones of good *things*, and
 ἐξαπέστειλε πλουτοῦντας κενούς. 54. Ἀντελάβετο
 sent out away rich ones empty. He relieved
 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,
 Israel child of himself, to remember the mercy,
 55. (Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ
 (According as he spoke to the fathers of us,) to the
 Ἀβραάμ, καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.
 Abraham, and to the seed of him until eternity.
 56. Δὲ Μαριὰμ ἔμεινε σὺν αὐτῇ ὥσεὶ τρεῖς μῆνας· καὶ
 And Mary remained with her as if three months: and
 ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. 57. Δὲ ὁ χρόνος
 she returned into the house of herself. But the time
 τοῦ αὐτὴν τεκεῖν ἐπλήσθη τῇ
 of the her to bring forth was completed to
 Ἐλισάβετ· καὶ ἐγέννησεν υἱόν. 58. Καὶ οἱ περίοικοι
 Elizabeth: and she bore a son. And the neighbours
 καὶ οἱ συγγενεῖς αὐτῆς ἤκουσαν, ὅτι Κύριος ἐμεγάλυνε
 and the kinsfolk of her heard, that the Lord did magnify
 τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον
 the mercy of himself with her: and they did congratulate
 αὐτῇ. 59. Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον
 with her. And it was, in the eighth day they came
 περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ
 to circumcise the little child, and they were calling it

* See chap. xxii. 49.

Ζαχαρίαν, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. 60. Καὶ
 Zacharias, upon the name of the father of him. And
 ἡ μήτηρ αὐτοῦ ἀποκριθεῖσα εἶπεν· Οὐχί· ἀλλὰ κληθήσεται
 the mother of him answering said: No: but he shall be called
 Ἰωάννης. 61. Καὶ εἶπον πρὸς αὐτήν· Ὅτι ἐστὶν οὐδεὶς
 John. And they said to her: Because *there* is no one
 ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ τούτῳ ὀνόματι.
 in the kindred of thee, who is called this name.
 62. Δὲ ἐνένευον τῷ πατρὶ αὐτοῦ, τὸ τί ἂν
 But they did nod to the father of him, what he
 θελοῖ αὐτὸν καλεῖσθαι. 63. Καὶ αἰτήσας
 may be willing him to be called. And having asked
 πινακίδιον, ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ·
 a tablet, he wrote, saying: John is the name of him:
 Καὶ πάντες ἐθαύμασαν. 64. Δὲ τὸ στόμα αὐτοῦ
 And all wondered. And the mouth of him
 ἀνέωχθη παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ
 was opened immediately, and the tongue of him: and
 ἐλάλει εὐλογῶν τὸν Θεόν. 65. Καὶ φόβος ἐγένετο
 he did speak blessing God. And fear was
 ἐπὶ πάντας τοὺς περιουικοῦντας αὐτούς· καὶ τὰ πάντα
 upon all them dwelling round them: and all
 ταῦτα ῥήματα διελαλεῖτο ἐν ὅλῃ τῇ ὄρεινῃ
 these sayings were spoken throughout in all the mountainous
 (χώρᾳ) τῆς Ἰουδαίας. 66. Καὶ πάντες οἱ ἀκούσαντες
 (region) of Judea. And all the having heard
 ἔθεντο ἐν τῇ καρδίᾳ αὐτῶν· λέγοντες·
 laid up for themselves in the heart of themselves, saying:
 Τί ἄρα ἔσται τὸ τοῦτο παιδίον; Καὶ χεὶρ
 What therefore shall be this *little* child? And hand
 Κυρίου ἦν μετ' αὐτοῦ. 67. Καὶ Ζαχαρίας ὁ
 of the Lord was with him. And Zacharias the
 πατὴρ αὐτοῦ ἐπλησθῆναι ἁγίου πνεύματος, καὶ
 father of him was filled of holy spirit, and
 προεφῆτευσεν, λέγων· 68. Εὐλογητὸς (ἔστω) Κύριος
 he prophesied, saying: Blessed (be) the Lord
 ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπισκέψατο, καὶ ἐποίησεν
 the God of Israel: because he has visited, and made
 λύτρωσιν τῷ λαῷ αὐτοῦ. 69. Καὶ ἤγειρε
 redemption for the people of himself. And did raise
 ἡμῖν κέρασ σωτηρίας, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς
 for us a horn of salvation, in the house of David, the child
 αὐτοῦ· 70. (Καθὼς ἐλάλησεν διὰ στόματος
 of himself; (According as he has spoken through the mouth

τῶν ἁγίων προφητῶν αὐτοῦ, τῶν ἀπ' αἰῶνος)
 of the holy prophets of him, the prophets from time ;)

71. Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων
 Salvation from enemies of us, and from hand of all

τῶν μισούντων ἡμᾶς· 72. Ποιῆσαι ἔλεος μετὰ τῶν
 them hating us ; To perform mercy with the

πατέρων ἡμῶν, καὶ μνησθῆναι ἁγίας διαθήκης αὐτοῦ.
 fathers of us, and to remember holy covenant of himself.

73. Ὁρκον, ὃν ᾤμοσε πρὸς Ἀβραάμ τὸν
 The oath, which he sware to Abraham the

πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, 74. Ῥυσθέντας ἐκ
 father of us, to give to us, Delivered from

χειρὸς τῶν ἐχθρῶν ἡμῶν, λατρεύειν αὐτῷ ἀφόβως,
 hand of the enemies of us, to serve him fearlessly,

75. Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας
 In holiness and righteousness in presence of him, all

τὰς ἡμέρας ἡμῶν. 76. Καὶ σὺ, παιδίον,
 the days of us. And thou, O child,

κληθήσῃ προφήτης ὑψίστου· γὰρ
 shalt be called prophet of the Most High : for

προπορεύσῃ πρὸ προσώπου Κυρίου,· ἐτοιμάσαι
 thou shalt go forth before the face of the Lord, to prepare

ὁδοὺς αὐτοῦ, 77. Τοῦ δοῦναι τῷ λαῷ αὐτοῦ
 ways of him, to give to the people of him

γνώσιν σωτηρίας, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
 knowledge of salvation, in remission of sins of them,

78. Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς
 Through bowels of mercy of God of us, in which

ἀνατολὴ ἐξ ὕψους ἐπεσκέψατο ἡμᾶς,
 day-rise from on high (or height) has visited us,

79. Ἐπιφᾶναι τοῖς καθημένοις ἐν σκότει καὶ
 To shew light to them sitting in darkness and

σκιᾷ θανάτου, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς
 shadow of death, to direct the feet of us into

ὁδὸν εἰρήνης. 80. Δὲ τὸ παιδίον ἠῤῥξανε, καὶ
 the way of peace. And the child did grow, and

ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως
 did grow strong in spirit : and he was in the deserts until

ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
 the day of manifestation of him to Israel.

Κεφ. β'. 2.

1. Δὲ ἐγένετο ἐν ταῖς ἐκείναις ἡμέραις, δόγμα ἐξῆλθε
 And it was in those days, a decree came forth
 παρὰ Καίσαρος Αὐγούστου, πᾶσαν τὴν οἰκουμένην (γῆν)
 from Cæsar Augustus, all the inhabited (earth)
 ἀπογράφεσθαι. 2. (Ἡ αὕτη ἀπογραφὴ ἐγένετο πρώτη
 to be enrolled. (This enrolment was made first
 Κυρηναίου ἡγεμονεύοντος τῆς Συρίας.) 3. Καὶ πάντες
 Cyrenius being governor of Syria.) And all
 ἐπορεύοντο ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.
 did go to be enrolled, every one into his own city.
4. Δὲ καὶ Ἰωσήφ ἀνέβη ἀπὸ τῆς Γαλιλαίας, ἐκ
 And also Joseph went up from Galilee, out of
 πόλεως Ναζαρετ, εἰς τὴν Ἰερουσαλὴμ, εἰς πόλιν Δαβὶδ, ἧτις
 the city, Nazareth into Judea, into the city of David, which
 καλεῖται Βηθλεὲμ, (διὰ τὸ αὐτὸν εἶναι ἐξ οἴκου
 is called Bethlehem, (through the him to be out of the house
 καὶ πατρὸς Δαβὶδ,) 5. Ἀπογράψασθαι
 and family or lineage of David,) To enrol himself
 σὺν Μαρίας, τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὖσῃ
 with Mary, with her betrothed to him as wife, being
 ἐγκύῃ. 6. Δὲ ἐγένετο ἐν τῷ αὐτοῦ εἶναι ἐκεῖ, αἱ
 pregnant. And it was in the them to be there, the
 ἡμέραι τοῦ αὐτὴν τεκεῖν ἐπλήσθησαν. 7. Καὶ ἔτεκε
 days of her to bear were completed. And she bore
 τὸν πρωτότοκον τὸν υἱὸν αὐτῆς, καὶ ἐσπαργάνωσεν αὐτὸν,
 the first-born son of herself, and she swathed him,
 καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι ἦν οὐ
 and she laid him in the manger; because there was not
 τόπος αὐτοῖς ἐν τῷ καταλύματι. 8. Καὶ ποιμένες
 place for them in the inn. And shepherds
 ἦσαν ἐν τῇ αὐτῇ τῇ χώρᾳ ἀγραυλοῦντες καὶ
 were in the self-same region abiding in the fields and
 φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην
 keeping watches of the night upon or over the flock
 αὐτῶν. 9. Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη
 of themselves. And behold, a messenger of the Lord stood by
 αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ
 them, and glory of the Lord shone round them: and
 ἐφοβήθησαν μέγαν φόβον. 10. Καὶ ὁ ἄγγελος
 they were affrighted a great fear. And the angel
 εἶπεν αὐτοῖς· φοβεῖσθε μὴ γὰρ ἰδοὺ,
 said to them: frighten ye yourselves not: for behold,

εὐαγγελίζομαι ὑμῖν μεγάλην χαρὰν, ἥτις ἔσται τῷ πάντι
 I announce to you great joy, which shall be to every
 λαῷ. 11. Ὅτι ἐτέχθη ὑμῖν σήμερον ἐν πόλει
 people: That there was born to you to-day in the city

Δαβὶδ, σωτὴρ, ὃς ἐστὶ Χριστός, Κύριος. 12. Καὶ τοῦτο
 of David, a saviour, who is Christ, the Lord. And this
 (ἔσται) τὸ σημεῖον ὑμῖν· εὐρήσετε βρέφος ἐσπαργανωμένον
 (shall be) the sign to you: ye shall find a babe swathed
 κείμενον ἐν φάτνῃ. 13. Καὶ ἐγένετο ἐξαίφνης σὺν τῷ
 lying in a manger. And there was suddenly with the

ἄγγελῳ πλῆθος οὐρανόου στρατιᾶς,
 messenger or angel a multitude of the heavenly host,
 αἰνούντων τὸν Θεόν, καὶ λεγόντων· 14. Δόξα Θεῷ ἐν
 praising God, and saying: Glory to God in
 ὑψίστοις, καὶ εἰρήνῃ ἐπὶ γῆς, εὐδοκία
 the highest heavens, and peace on earth, benevolence
 ἐν ἀνθρώποις. 15. Καὶ ἐγένετο, ὡς οἱ
 in or towards men. And it was, when the

ἄγγελοι ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν,
 angels or messengers, departed from them into the heaven,
 καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους·
 and the men, the shepherds, said to one another:
 Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ
 Let us go through now unto Bethlehem, and let us see
 τοῦτο ῥῆμα τὸ γεγονός, ὃ ὁ Κύριος
 this saying the having come to pass, which the Lord
 ἐγνώρισεν ἡμῖν. 16. Καὶ σπεύσαντες
 has made known to us. And having made haste

ἦλθον, καὶ ἀνεῦρόν τε τὴν Μαριάμ,
 they came, and they found both Mary,
 καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
 and Joseph, and the babe lying in the manger.

17. Δὲ ἰδόντες, διεγνώρισαν περὶ
 And having seen, they made it thoroughly known about
 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ τούτου παιδίου.
 the saying spoken to them about this child.

18. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν
 And all they having heard wondered about the things
 λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19. Δὲ
 spoken by the shepherds to them. But

ἡ Μαριάμ συνετήρει πάντα τὰ ταῦτα
 Mary did preserve all these
 ῥήματα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
 words, conjecturing in the heart of herself.

20. Καὶ οἱ ποιμένες ὑπέστρεψαν δοξάζοντες καὶ
 And the shepherds returned glorifying and
 αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν, οἷς ἤκουσαν καὶ εἶδον,
 praising God upon all things, which they heard and saw,
 καθὼς ἐλαλήθη πρὸς αὐτούς. 21. Καὶ ὅτε
 according as it was spoken to them. And when
 ὀκτὼ ἡμέραι ἐπλήσθησαν τοῦ περιτεμεῖν αὐτὸν,
 eight days were accomplished to circumcise him,
 καὶ τὸ ὄνομα αὐτοῦ ἐκλήθη ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ
 and the name of him was called Jesus, the called by
 τοῦ ἀγγέλου πρὸ τοῦ αὐτὸν συλληφθῆναι ἐν
 the angel before him to have been conceived in
 τῇ κοιλίᾳ. 22. Καὶ ὅτε αἱ ἡμέραι τοῦ καθαρισμοῦ
 the womb. And when the days of the purification
 αὐτῶν ἐπλήσθησαν, κατὰ τὸν νόμον Μωσέως,
 of them were accomplished, according to the law of Moses,
 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ·
 they brought up him into Jerusalem, to present him to the Lord :
 23. (Καθὼς γέγραπται ἐν νόμῳ Κυρίου·
 (According as it has been written in law of the Lord;
 ὅτι πᾶν ἄρσεν διανοίγον μήτραν, κληθήσεται
 that every male opening the matrix, shall be called
 ἅγιον τῷ Κυρίῳ·) 24. Καὶ τοῦ δοῦναι θυσίαν,
 holy to the Lord;) And to give sacrifice,
 κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου,
 according to the word spoken in the law of the Lord,
 ζεῦγος τρυγόνων, ἢ δύο νεοσσούς περιστερῶν.
 a pair of turtle doves, or two young of pigeons.
 25. Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ
 And behold, there was a man in Jerusalem, to whom
 ὄνομα Συμεὼν· καὶ ὁ ὅτος ἄνθρωπος (ἦν) δίκαιος καὶ εὐλαβής,
 name Simeon : and this man (was) just and pious,
 προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ ἅγιον
 expecting consolation of Israel ; and holy
 Πνεῦμα ἦν ἐπ' αὐτόν· 26. Καὶ ἦν κεχρηματισμένον
 Spirit was upon him ; And it was revealed
 αὐτῷ ὑπὸ τοῦ ἁγίου τοῦ Πνεύματος, ἰδεῖν μὴ θάνατον,
 to him by the holy Spirit, to see not death,
 πρὶν ἢ ἰδῆν τὸν Χριστὸν
 before than he should have seen the Christ or Anointed
 Κυρίου. 27. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ
 of the Lord. And he came in the Spirit into the
 ἱερόν· καὶ ἐν τῷ τοὺς γονεῖς εἰσαγαγεῖν τὸ παιδίον
 temple : and in the parents to lead in the child

Ἰησοῦν, (ἐνεκα) τοῦ αὐτοὺς ποιῆσαι περὶ αὐτοῦ
 Jesus, *for the sake* of the them to have done about him
 κατὰ τὸ εἰθισμένον τοῦ νόμου, 28. Καὶ
 according to the wonted *custom* of the law, And
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ
 himself received it into the arms of himself, and
 εὐλόγησε τὸν Θεόν, καὶ εἶπε· 29. Νῦν, Δέσποτα,
 he blessed God, and he said: Now, O Sovereign *Lord*,
 ἀπολύεις τὸν δοῦλόν σου, κατὰ τὸ ῥῆμά
 thou releasest the servant of thee, according to the word
 σου, ἐν εἰρήνῃ· 30. Ὅτι οἱ ὀφθαλμοί μου
 of thee, in peace: Because the eyes of me
 εἶδον τὸ σωτήριόν σου, 31. Ὁ
 have seen the salvation of thee, Which
 ἡτοίμασας κατὰ πρόσωπον τῶν πάντων λαῶν· 32.
 thou hast prepared before the face of all people :
 Φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαῷ
 A light to revelation or *enlightening* of nations, and glory of *the* people
 σου Ἰσραὴλ. 33. Καὶ ἦν ὁ πατήρ καὶ ἡ
 of thee Israel. And *there* was the father and the
 μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
 mother of him wondering upon the *things* being spoken
 περὶ αὐτοῦ. 34. Καὶ Συμεὼν εὐλόγησεν αὐτοὺς, καὶ
 about him. And Symeon blessed them, and
 εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἴδού, οὗτος
 said to Mary the mother of him : Behold, this *child*
 κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ
 is laid to a fall and rising again of many in the
 Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον, 35. (Δὲ καὶ
 Israel, and to a sign or *mark* spoken against, (And also,
 ῥομφαία διελεύσεται τὴν ψυχὴν σου αὐτῆς) ὅπως
 a dart shall go through the soul of thee thyself) that
 διαλογισμοὶ αὐτοῦ ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν.
 reasonings might be disclosed out of many hearts.
 36. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
 And there was Anna a prophetess, a daughter
 Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη
 of Phanuel, from the tribe of Aser : this woman
 προεβηκυῖα ἐν πολλαῖς ἡμέραις, ζήσασα ἑπτὰ
 having advanced in many days, having lived seven
 ἔτη μετ' ἀνδρὸς ἀπὸ τῆς παρθενίας αὐτῆς·
 years with her husband from the virginity of herself ;
 37. Καὶ αὕτη (ἦν) χήρα ὡς ὀγδοήκοντα τεσσάρων
 And she (was) a widow as of eighty and four

ἐτῶν, ἣ ἀφίστατο οὐκ ἀπὸ τοῦ ἱεροῦ, λατρεύουσα
 years, who did depart not from the temple, serving God
 νύκτα καὶ ἡμέραν νηστείαις καὶ δεήσεσι. 38. Καὶ
 night and day in fastings and prayers. And
 αὕτη, ἐπιστᾶσα τῇ αὐτῇ ὥρα,
 this woman, having stood by in the self-same hour,
 ἀνδωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει
 did render acknowledgments to the Lord Jesus, and did speak
 περὶ αὐτοῦ πᾶσι τοῖς ἐν Ἱερουσαλὴμ προσδεχομένοις
 about him to all them in Jerusalem waiting for
 λύτρωσιν. 39. Καὶ ὡς ἐτέλεσαν ἅπαντα
 redemption. And when they had finished all
 τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν
 the things according to the law of the Lord, they returned
 εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν, Ναζαρέτ.
 into Galilee, into the city of themselves, Nazareth.
 40. Δὲ τὸ παιδίον ἠῤῥαξε, καὶ ἐκραταιοῦτο
 And the child grew, and became strong
 πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν
 in spirit, being filled of wisdom; and the grace of God was
 ἐπ' αὐτό. 41. Καὶ οἱ γονεῖς αὐτοῦ ἐπορεύοντο
 upon it. And the parents of him did go
 κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ
 according to year, i. e. yearly, into Jerusalem in the feast
 τοῦ πάσχα. 42. Καὶ ὅτε ἐγένετο δώδεκα
 of the passover. And when he was of twelve
 ἐτῶν, αὐτῶν ἀναβάντων εἰς Ἱεροσόλυμα κατὰ
 years, they having gone up into Jerusalem according to
 τὸ ἔθος τῆς ἑορτῆς· 43. Καὶ τελειωσάντων
 the custom of the feast: And having finished
 τὰς ἡμέρας, ἐν τῷ αὐτοὺς ὑποστρέφειν,
 the days, in the them to return, i. e. while they were returning,
 Ἰησοῦς ὁ παῖς ὑπέμεινεν ἐν Ἱερουσαλὴμ· καὶ
 Jesus the child remained in Jerusalem; and
 Ἰωσήφ ἔγνω οὐ καὶ ἡ μήτηρ αὐτοῦ.
 Joseph knew not and the mother of him knew not.
 44. Δὲ νομίσαντες αὐτὸν εἶναι ἐν τῇ συνοδίᾳ,
 But having supposed him to be in the way-company,
 ἦλθον ὁδὸν ἡμέρας, καὶ ἀνεζήτουν αὐτὸν
 they came way or journey of a day, and did seek him
 ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς. 45. Καὶ
 in or among the kins-people and the acquaintances. And
 εὐρόντες μὴ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες
 having found not, they returned into Jerusalem, seeking

αὐτόν. 46. Καὶ ἐγένετο, μετὰ τρεῖς ἡμέρας εὗρον
him. And it was, after three days they found
αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν
him in the temple sitting down in midst of the
διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.
teachers, and hearing them, and interrogating them.

47. Δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐξίσταντο
And all they hearing him were transported
ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν
with admiration upon the understanding and the answers

αὐτοῦ. 48. Καὶ ἰδόντες αὐτόν, ἐξεπλάγησαν
of him. And having seen him, they were astonished:

καὶ ἡ μήτηρ αὐτοῦ εἶπε πρὸς αὐτόν· Τέκνον, τί
and the mother of him said to him: O child, for what
ἐποίησας οὕτως ἡμῖν; ἰδοὺ, ὁ πατήρ σου
hast thou done so to us? behold, the father of thee
καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.
and I anguishing ourselves did seek thee.

49. Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ
And he said to them: What is it that ye did seek
με; ἤδεῖτε οὐκ, ὅτι δεῖ με εἶναί ἐν τοῖς
me? had ye known not, that it behoves me to be in the affairs
τοῦ πατρός μου; 50. Καὶ αὐτοὶ συνῆκαν οὐ
of the father of me? And they understood not

τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. 51. Καὶ κατέβη
the saying, which he spoke to them. And he went down
μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν
with them and came into Nazareth; and he was
ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ
submitting himself to them. And the mother of him
διετήρει πάντα τὰ ταῦτα ῥήματα ἐν τῇ καρδίᾳ
did keep thoroughly all these words in the heart

αὐτῆς. 52. Καὶ Ἰησοῦς προέκεπτε σοφία, καὶ
of herself. And Jesus did advance in wisdom, and
ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.
stature, and favor with God and men.

Κεφ. γ'. 3.

1. Δὲ ἐν πεντεκαιδεκάτῳ ἔτει τῆς ἡγεμονίας
And in the fifteenth year of the reign
Τιβερίου Καίσαρος, Ποντίου Πιλάτου ἡγεμονεύοντος
of Tiberius Cæsar, Pontius Pilate governing

τῆς Ἰουδαίας, καὶ Ἡρώδου τετραρχοῦντος τῆς
 Judea, and Herod being tetrarch of
 Γαλιλαίας, δὲ Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος
 Galilee, and Philip the brother of him being tetrarch
 τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου
 of Ituræa and Trachonitis region, and Lysanias
 τετραρχοῦντος τῆς Ἀβιληνῆς, 2. Ἐπὶ
 being tetrarch of Abilene, Upon, or in the time of
 Ἀννα καὶ Καϊάφα ἀρχιερέως, ῥῆμα Θεοῦ ἐγένετο
 Annas and Caiaphas chief-priest, the word of God was
 ἐπὶ Ἰωάννην τὸν υἱὸν Ζαχαρίου, ἐν τῇ ἐρήμῳ.
 to John the son of Zacharias, in the desert.
 3. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ
 And he came into all the surrounding region of the
 Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
 Jordan, proclaiming baptism of repentance to remission
 ἁμαρτιῶν. 4. Ὡς γέγραπται ἐν βίβλῳ λόγων
 of sins; As has been written in the book of the words
 Ἡσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ
 of Esaias the prophet, saying; The voice of one crying in the
 ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, ποιεῖτε τὰς τρίβους
 desert: Prepare the way of the Lord, make ye the paths
 αὐτοῦ εὐθείας. 5. Πᾶσα φάραγξ πληρωθήσεται, καὶ
 of him straight: Every valley shall be filled, and
 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ τὰ
 every mountain and hill shall be made low: and the
 σκολιὰ ἔσται εἰς εὐθείαν, καὶ αἱ τραχεῖαι
 crooked things shall be to straightness, and the rough
 εἰς λείας ὁδοὺς. 6. Καὶ πᾶσα σὰρξ ὄψεται τὸ σωτήριον
 into smooth ways: And all flesh shall see the salvation
 τοῦ Θεοῦ. 7. Οὖν ἔλεγε τοῖς ὄχλοις ἐκπορευομένοις
 of God. Therefore he did say to the crowds coming out
 βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν,
 to have been baptized by him: O broods of vipers,
 τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
 who has shewed to you to have fled from the future wrath?
 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ
 Make ye therefore fruits worthy of the repentance: and
 ἀρξήσθε μὴ λέγειν ἐν ἑαυτοῖς· ἔχομεν πατέρα τὸν
 ye should begin not to say in yourselves: we have a father the
 Ἀβραάμ· γὰρ λέγω ὑμῖν, ὅτι ὁ Θεὸς δύναται ἐγείρει
 Abraham: for I say to you, that God is able to raise
 ἐκ τῶν τέτων λίθων τέκνα τῷ Ἀβραάμ.
 from these stones children to Abraham.

9. Δὲ καὶ ἡ ἀξίνη κεῖται ἤδη πρὸς τὴν ρίζαν τῶν δένδρων·

And also the axe lies already to the root of the trees :

οὖν πᾶν δένδρον ποιοῦν μὴ καλὸν καρπὸν, ἐκκόπτεται,
therefore every tree making not good fruit, is cut out,

καὶ βάλλεται εἰς πῦρ. 10. Καὶ οἱ ὄχλοι ἐπηρώτων
and is cast into fire. And the crowds did ask

αὐτὸν, λέγοντες· Τί οὖν ποιήσομεν; 11. Δὲ
him, saying: What therefore shall we do? And

ἀποκριθεὶς λέγει αὐτοῖς· Ὁ ἔχων δύο
having answered he says to them: He having two

χιτῶνας, μεταδότης τῷ ἔχοντι μὴ· καὶ ὁ ἔχων
coats, let him impart to him having not: and he having

βρώματα, ποιεῖτω ὁμοίως. 12. Δὲ καὶ τελῶναι
victuals, let him do likewise. And also publicans

ἦλθον βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν·
came to have been baptized, and they said to him;

Διδάσκαλε, τί ποιήσομεν; 13. Δὲ ὁ εἶπε πρὸς
O teacher, what shall we do? And he said to

αὐτούς· Πράσσετε μὴδὲν πλέον παρὰ τὸ
them; Ex-act ye nothing more beyond that

διατεταγμένον ὑμῖν. 14. Δὲ καὶ
which is appointed to you. And also some

στρατευόμενοι ἐπηρώτων αὐτόν, λέγοντες· Καὶ τί
being military men did ask him, saying: And what

ἡμεῖς ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς·
shall we do? And he said to them;

* Διασεῖσητε μὴδένα, μὴδὲ
Ye should exercise violence against no one, neither

συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς
should ye accuse falsely: and content ye yourselves with the

ὀψωνίοις ὑμῶν. 15. Δὲ τοῦ λαοῦ
wages of you. And the people

προσδοκῶντος, καὶ πάντων διαλογιζομένων ἐν ταῖς καρδίαις
expecting, and all reasoning in the hearts

αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς
of themselves about John, whether or not he

εἶη ὁ Χριστὸς, 16. Ὁ Ἰωάννης ἀπεκρίνατο
were the Christ or Anointed, John answered

ἅπασιν, λέγων· Ἐγὼ μὲν βαπτίζω ὑμᾶς ὕδατι· δὲ
to all, saying: I indeed baptize you with water: but

ὁ ἰσχυρότερός μου ἔρχεται, οὗ εἰμὶ οὐκ
the mightier than I comes, of whom I am not

ικανὸς λῦσαι τὸν ἰμάντα
worthy or adequate to have loosed the latchet

* Διαὶ and σείω to shake violently.

τῶν ὑποδημάτων αὐτοῦ· αὐτὸς βαπτίσει ὑμᾶς
 of the shoes or sandals of him: he shall baptize you
 ἐν ἁγίῳ πνεύματι καὶ πυρί. 17. Τὸ πτύον
 in or with * the holy spirit and with fire. The fan
 οὗ (ἐστίν) ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ
 of whom (is) in the hand of him, and he will cleanse
 τὴν ἄλωνα αὐτοῦ, καὶ
 thoroughly the threshing-floor of himself, and
 συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην
 he will gather together the grain into the granary
 αὐτοῦ, δὲ κατακαύσει τὸ ἄχυρον ἀσβέστω
 of himself, but he will burn the chaff with unquenchable
 πυρί. 18. Οὕτως παρκαλῶν μὲν καὶ
 fire. Therefore exhorting indeed also
 πολλὰ ἕτερα εὐηγγελίζετο
 in many other words he did announce good tidings to
 τὸν λαόν. 19. Δὲ ὁ Ἡρώδης ὁ τετράρχης,
 the people. But Herod the tetrarch,
 ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος, τῆς
 being reprov'd by him about Herodias, the
 γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων
 wife of the brother of himself, and about all the
 πονηρῶν ὧν ὁ Ἡρώδης ἐποίησε, 20. Καὶ
 evil things which Herod did, Also
 προσέθηκεν ἐπὶ πᾶσι τοῦτο, καὶ
 added upon all these things this, and
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 21. Δὲ
 shut up John in the prison. But
 ἐγένετο ἐν τῷ τὸν ἅπαντα λαὸν βαπτισθῆναι, καὶ
 it was in the the whole people to be baptized, and
 Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, τὸν οὐρανὸν
 Jesus having been baptized and praying, the heaven
 ἀνεφχθῆναι, 22. Καὶ τὸ ἅγιον τὸ Πνεῦμα
 to have been opened, And the holy Spirit
 καταβῆναι σωματικῶς εἶδει, ὥσει
 to have come down in a corporeal form, as if
 περιστεράν, ἐπ' αὐτόν, καὶ φωνὴν γενέσθαι ἐξ
 a dove, upon him, and a voice to have been out of
 οὐρανοῦ, λέγουσαν· σὺ εἶ ὁ ἀγαπητὸς υἱός μου, ἐν σοὶ
 heaven, saying; thou art the beloved son of me, in thee
 ἡὐδόκησα †. 23. Καὶ ὁ Ἰησοῦς αὐτὸς
 I am always well pleased. And Jesus himself

* See chap. xxii. 49. where ἐν μαχίρᾳ must be rendered "with sword."

† always is implied in the aorist tense ἡὐδόκησα.

ἦν ὥσεϊ ἀρχόμενος τριάκοντα ἐτῶν, ὦν,
 was as if or about beginning thirty years, being,
 ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἑλὶ,
 as it was supposed, son of Joseph, the son of Eli,
 24. Τῆ Ματθαῖ, τῆ Λευὶ, τῆ Μελχὶ, τῆ Ἰαννὰ, τῆ Ἰωσήφ,
 of Matthat, of Levi, of Melchi, of Janna, of Joseph,
 25. Τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ,
 of Mattathias, of Amos, of Naum, of Esli,
 τοῦ Ναγγαὶ, 26. Τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ
 of Naggai, Of Maath, of Mattathias,
 Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, 27. Τοῦ Ἰωαννᾶ,
 of Semei, of Joseph, of Judah, of Joannah,
 τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί,
 of Rhesa, of Zorobabel, of Salathiel, of Neri,
 28. Τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ελμωδάμ,
 Of Melchi, of Addi, of Kosam, of Elmodam,
 τοῦ Ἑρ, 29. Τοῦ Ἰωσή, τοῦ Ελιέξερ, τοῦ Ἰωρεὶμ, τοῦ
 of Er, Of Joses, of Eliezer, of Jorim, of
 Ματθαῖ, τοῦ Λευὶ, 30. Τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ
 Matthat, of Levi, Of Simeon, of Judah, of
 Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακεῖμ, 31. Τοῦ Μελεᾶ,
 Joseph, of Jonan, of Eliakim, Of Meleah,
 τοῦ Μαῖνάν, τοῦ Ματταθὰ, τοῦ Ναθάν, τοῦ Δαβὶδ,
 of Mainan, of Mattatha, of Nathan, of David,
 32. Τοῦ Ἰεσσαὶ, τοῦ Ὠδῆ, τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ
 Of Jesse, of Obed, of Booz, of Salmon, of
 Ναασσών, 33. Τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ
 Naasson, Of Aminidab, of Aram, of
 Ἑσρὼμ, τοῦ Φαρές, τοῦ Ἰούδα, 34. Τοῦ Ἰακώβ, τοῦ
 Esrom, of Phares, of Judah, Of Jacob, of
 Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχωρ, 35. Τοῦ
 Isaac, of Abraham, of Tharah, of Nachor, Of
 Σεροῦχ, τοῦ Ῥαγαῦ, τοῦ Φαλὲκ, τοῦ Ἑβέρ, τοῦ Σαλὰ,
 Sarug, of Ragau, of Peleg, of Heber, of Salah,
 36. Τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε,
 Of Cainan, of Arphaxad, of Shem, of Noah,
 τοῦ Λάμεχ, 37. Τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ
 of Lamech, Of Mathusalah, of Enoch, of
 Ἰαρεδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 38. Τοῦ Ἐνώς,
 Jared, of Mahaleel, of Cainan, Of Enos,
 τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.
 of Seth, of Adam, of God.

Κεφ. δ'. 4.

1. ΔΕ Ἰησοῦς πλήρης ἁγίου Πνεύματος ἐπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, 2. Πειραζόμενος τεσσαράκοντα ἡμέρας ὑπὸ τοῦ διαβόλου· καὶ ἔφαγεν οὐκ ἔδεν ἐν ταῖς ἐκείναις ἡμέραις· the devil : and he ate nothing in those days : καὶ αὐτῶν συντελεσθεῖσων, ὕστερον ἐπείνασε. and they being ended, afterwards he hungered.
3. Καὶ ὁ διάβολος εἶπεν αὐτῷ· Εἰ εἶ υἱὸς τοῦ Θεοῦ, εἰπὲ τῷ τούτῳ λίθῳ ἵνα γένηται ἄρτος. 4. Καὶ Ἰησοῦς ἀπεκρίθη πρὸς αὐτὸν, λέγων· bread. And Jesus answered to him, saying : Γέγραπται· Ὅτι ὁ ἄνθρωπος ζήσεται οὐκ ἐπὶ It has been written : That man shall live not upon μόνῳ ἄρτι, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5. Καὶ ὁ διάβολος ἀναγαγὼν αὐτὸν εἰς ὑψηλὸν ὄρος, ἔδειξεν to him all the kingdoms of the inhabited earth ἐν στιγμῇ χρόνου. 6. Καὶ ὁ διάβολος εἶπεν αὐτῷ· Δώσω σοὶ τὴν ἅπασαν ταύτην ἐξουσίαν, said to him : I will give to thee all this power, καὶ τὴν δόξαν αὐτῶν ὅτι παραδέδοται ἐμοί, and the glory of them : because it has been delivered to me, καὶ δίδωμι αὐτὴν ᾧ ἂν θέλω. 7. Ἐὰν, and I give it to whom I may be willing. If, οὖν, σὺ προσκυνήσῃς ἐνώπιόν μου, πάντα ἔσται therefore, thou shouldest worship before me, all shall be σου. 8. Καὶ ἀποκριθεὶς the property of thee. And determined what to say or answering αὐτῷ, ὁ Ἰησοῦς εἶπεν· γέγραπται· Προσκυνήσεις to him, Jesus said : it has been written : Thou shalt wor-

Κύριον τὸν Θεόν σου, καὶ λατρεύσεις αὐτῷ
 ship *the* Lord the God of thee, and thou shalt serve him
 μόνῳ. 9. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν
 only. And he led him into Jerusalem, and set

αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ
 him upon a pinnacle * of the temple; and said to him: If
 εἴ υἱὸς τοῦ Θεοῦ, βάλε σεαυτὸν ἑντεῦθεν κάτω.
 thou art son of God, cast thyself from hence down.

10. Γὰρ γέγραπται· Ὅτι ἑντελεῖται τοῖς ἀγγέλοις
 For it is written: That he shall command the angels

αὐτοῦ περὶ σοῦ, τοῦ διαφυλάξαι σε· 11. Καὶ
 of himself about thee, to guard thee: And

† ὅτι ἀροῦσί σε ἐπὶ χειρῶν, μήποτε
 that they shall take up thee on *their* hands, lest ever
 προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12. Καὶ
 thou shouldest dash to a stone the foot of thee. And

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· † Ὅτι
 determined or answering Jesus said to him: That
 εἴρηται· Ἐκπειράσεις οὐ Κύριον τὸν Θεόν
 it has been spoken: Thou shalt tempt not the Lord the God

σου. 13. Καὶ ὁ διάβολος συντελέσας πάντα πειρασμὸν,
 of thee. And the devil having ended every temptation,
 ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. 14. Καὶ ὁ Ἰησοῦς
 departed from him until a season. And Jesus

ὑπέστρεψεν ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν
 returned in the power of the Spirit into
 Γαλιλαίαν· καὶ φήμη περὶ αὐτοῦ ἐξῆλθε καθ' τῆς
 Galilee; and fame about him went out through the
 ὅλης περιχώρου. 15. Καὶ αὐτὸς ἐδίδασκεν
 whole surrounding region. And he did teach

ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.
 in the synagogues of them, being glorified by all.

16. Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος·
 And he came to the Nazareth, where he was brought up:

καὶ εἰσῆλθε εἰς τὴν συναγωγὴν ἐν τῇ ἡμέρᾳ τῶν
 and he entered into the synagogue in the day of the
 σαββάτων, κατὰ τὸ εἰωθὸς αὐτῷ,
 sabbath, according to the *custom* having been usual to him,
 καὶ ἀνέστη ἀναγνῶναι. 17. Καὶ βιβλίον Ἡσαΐου τοῦ
 and he stood up to read. And a book of Esaias the

* or wing.

† *εἶ* is redundant.

προφήτε ἐπεδόθη αὐτῷ· καὶ ἀναπτύξας τὸ βιβλίον, εὔρε
 prophet was given to him; and having unfolded the book, found
 τὸν τόπον, οὗ ἦν γεγραμμένον· 18. Πνεῦμα
 the place, where was written; The Spirit
 Κυρίου ἐπ' ἐμέ· ἔνεκεν οὗ ἔχρισέ με,
 of the Lord is upon me; because of that for which he anointed me,
 ἀπέσταλκέ με εὐαγγελίσασθαι πτωχοῖς, ἰάσασθαι
 he has sent me to announce good tidings to the poor, to heal
 τοὺς συντετριμμένους (κατὰ) τὴν καρδίαν, κηρύξαι
 the contrite as to the heart, to proclaim
 ἄφεσιν αἰχμαλώτοις, καὶ ἀνάβλεψιν τυφλοῖς,
 dismissal to captives, and recovery of sight to the blind,
 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, 19. Κηρύξαι
 to dismiss the bruised in deliverance, To proclaim
 δεκτὸν ἐνιαυτὸν Κυρίου. 20. Καὶ πτύξας
 the acceptable year of the Lord. And having folded
 τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ
 the book, having returned it to the servant, he sat down: and
 οἱ ὀφθαλμοὶ πάντων ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες
 the eyes of all in the synagogue were intent
 αὐτῷ. 21. Δὲ ἤρξατο λέγειν πρὸς αὐτούς· ὅτι ἡ αὕτη
 on him. And he began to say to them: that this
 γραφὴ πεπλήρωται σήμερον ἐν τοῖς ὠσὶν ὑμῶν.
 scripture is fulfilled this day in the ears of you.
 22. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον
 And all did bear witness to him, and they did wonder
 ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ
 on the words of grace, proceeding from the
 στόματος αὐτοῦ, καὶ ἔλεγον· ἐστὶν οὐχ οὗτος ὁ υἱὸς
 mouth of him, and they did say: is not this the son
 Ἰωσήφ; 23. Καὶ εἶπε πρὸς αὐτούς· Ἐρεῖτε
 of Joseph? And he said to them: Ye will say
 πάντως μοι τὴν ταύτην παραβολήν· Ἰατρὲ,
 by all means to me this parable: O Physician,
 Θεράπευσον σεαυτόν· ποιήσον καὶ ὧδε ἐν τῇ
 heal thyself; do thou also here in the
 πατρίδι σου, ὅσα (σημεῖα) ἠκούσαμεν γενόμενα
 country of thee, as many (signs) as we have heard done
 εἰς Καπερναοὺμ. 24. Δὲ εἶπεν· Ἀμὴν λέγω
 in Capernaum. And he said: Verily I say
 ὑμῖν, ὅτι οὐδεὶς προφήτης ἐστὶ δεκτός ἐν τῇ πατρίδι
 to you, that no one prophet is acceptable in the country

αὐτοῦ.

of himself.

25. Δὲ λέγω ὑμῖν ἐπ' ἀληθείας· πολλὰ

But I say to you on truth: many

χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ,

widows were in the days of Elias in Israel,

ὅτε ὁ οὐρανὸς ἐκλείσθη ἐπὶ τρία ἔτη καὶ ἕξ

when the heaven was shut upon three years and six

μῆνας, ὡς ἐγένετο μέγας λιμὸς ἐπὶ τὴν πᾶσαν

months, when there was a great famine upon the whole

γῆν. 26. Καὶ Ἡλίας ἐπέμφθη πρὸς οὐδεμίαν αὐτῶν,

land. And Elias was sent to no one of them,

εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος, πρὸς χήραν

if not or except into Sarepta a city of Sidon, to a widow

γυναῖκα. 27. Καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ,

woman. And many lepers were in Israel,

*ἐπὶ Ἑλισσαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν

in the time of Elisseus the prophet; and no one of them

ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. 28. Καὶ πάντες

was cleansed, if not Naaman the Syrian. And all

ἐν τῇ συναγωγῇ ἐπλήσθησαν θυμοῦ, ἀκούοντες ταῦτα.

in the synagogue were filled of anger, hearing these things.

29. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς

And having arisen they cast out him without the

πολέως· καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους,

city: and they led him unto brow of the mountain,

ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ὥστε

upon which the city of them had been built, so as

κατακρημνίσαι αὐτόν. 30. Δὲ αὐτὸς διελθὼν διὰ

to precipitate him. But he having gone through

μέσου αὐτῶν, ἐπορεύετο. 31. Καὶ κατήλθεν

midst of them, did go away. And he went down

εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων

into Capernaum a city of Galilee: and he was teaching

αὐτοὺς ἐν τοῖς σάββασι. 32. Καὶ ἐξεπλήσσοντο ἐπὶ

them on the sabbaths. And they were struck at

τῇ διδαχῇ αὐτοῦ· ὅτι ὁ λόγος αὐτοῦ ἦν ἐν

the doctrine of him: because the word of him was in or with †

ἐξουσία. 33. Καὶ ἦν ἐν τῇ συναγωγῇ

authority or power. And there was in the synagogue

ἄνθρωπος ἔχων πνεῦμα ἀκαθάρτου δαιμονίου, καὶ

a man having a spirit of an unclean devil, and

ἀνέκραξε μεγάλη φωνῇ, 34. Λέγων· Ἐα,

he cried aloud with a great voice, Saying: Let us alone,

τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνέ; ἦλθες
 what to us and to thee, O Jesus Nazarene? thou camest
 ἀπολέσται ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος
 to destroy us; I have known thee who thou art, the holy one
 τοῦ Θεοῦ. 35. Καὶ ὁ Ἰησοῦς ἐπετίμησεν αὐτῷ, λέγων·
 of God. And Jesus rebuked him, saying:
 Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ τὸ
 Be thou silenced, and come forth out of him. And the
 δαιμόνιον ῥίψαν αὐτὸν εἰς μέσον, ἔξῃλθεν ἀπ’
 devil having flung him into midst, came out from
 αὐτοῦ, βλάβαν αὐτὸν μηδέν. 36. Καὶ θάμβος
 him, having hurt him nothing. And amazement
 ἐγένετο ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους,
 was upon all: and they did talk to one another,
 λέγοντες· Τίς ὁ οὗτος λόγος, ὅτι ἐπιτάσσει τοῖς
 saying; What is this word, that he orders the
 ἀκαθάρτοις πνεύμασιν, ἐν ἐξουσίᾳ καὶ δυνάμει,
 unclean spirits, with authority and power,
 καὶ ἔξέρχονται; 37. Καὶ ἡχος περὶ αὐτοῦ
 and they come forth? And report about him
 ἐξεπορεύετο εἰς πάντα τόπον τῆς περιχώρου.
 did go forth into every place of the surrounding region.
 38. Δὲ ἀναστὰς ἐκ τῆς συναγωγῆς, εἰσῆλθεν
 But having arisen out of the synagogue, he entered
 εἰς τὴν οἰκίαν Σίμωνος· δὲ πενθερά τοῦ
 into the house of Simon: and the mother-in-law of
 Σίμωνος ἦν συνεχομένη μεγάλῳ πυρετῷ· καὶ
 Simon was being held with a great fever: and
 ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39. Καὶ ἐπιστὰς
 they asked him about her. And standing near
 ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·
 over her, he rebuked the fever, and it left her:
 δὲ παραχεῖμα ἀναστᾶσα διηκόνει αὐτοῖς.
 and immediately having arisen she did minister to them.
 40. Δὲ τοῦ ἡλίου δύνοντος, πάντες ὅσοι
 And the sun setting, all as many as
 εἶχον ἀσθενοῦντας ποικίλαις νόσοις,
 did have any infirm with various diseases,
 ἤγαγον αὐτοὺς πρὸς αὐτόν· δὲ ὁ ἐπιθεὶς
 led them to him: and he having laid on
 τὰς χεῖρας ἐκάστω ἐνὶ αὐτῶν, ἐθεράπευσεν αὐτούς.
 his hands on every one of them, healed them.
 41. Δὲ καὶ δαιμόνια ἐξήρχετο ἀπὸ πολλῶν, κρᾶζοντα
 And also devils did go out from many, crying out

καὶ λέγοντα· ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ· καὶ ἐπιτιμῶν
 and saying; that thou art the son of God: and rebuking
 εἶτα οὐκ αὐτὰ λαλεῖν, ὅτι ᾗδειςαν αὐτὸν εἶναι
 he did suffer not them to speak, because they had known him to be
 τὸν Χριστόν. 42. Δὲ ἡμέρας γενομένης, ἐξελθὼν
 the Christ. But day having been, having gone out
 ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν
 he went into a desert place; and the crowds did seek
 αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον
 him, and they came unto him, and they did detain
 αὐτὸν, τοῦ πορεύεσθαι μὴ ἀπ' αὐτῶν. 43. Δὲ
 him, to go away not from them. But
 ὁ εἶπε πρὸς αὐτούς· Ὅτι δεῖ με
 he said to them: That it must needs be me
 εὐαγγελίσασθαι καὶ ταῖς ἑτέραις πόλεσιν τὴν βασιλείαν
 to announce also to other cities the kingdom
 τοῦ Θεοῦ· ὅτι ἀπέσταλμαι εἰς τοῦτο. 44. Καὶ
 of God: because I have been sent to this. And
 ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.
 he was proclaiming in the synagogues of Galilee.

Κεφ. ε'. 5.

1. Δὲ ἐγένετο, ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ
 But it was, in the the crowd to press upon him
 τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς
 to hear the word of God, and he was having stood
 παρὰ τὴν λίμνην Γεννησαρέτ. 2. Καὶ εἶδε δύο
 near the lake Gennesareth. And he saw two
 πλοῖα ἐστῶτα παρὰ τὴν λίμνην· δὲ οἱ ἄλιεῖς
 vessels standing near the lake: but the fishermen
 ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.
 having departed from them washed the nets.
 3. Δὲ ἐμβὰς εἰς ἓν τῶν πλοίων, ὃ ἦν
 And having entered into one of the vessels, which was that
 τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἐπαναγαγεῖν ὀλίγον ἀπὸ
 of Simon, he asked him to push out a little from
 τῆς γῆς· καὶ καθίσας ἐδίδασκεν τοὺς
 the land: and having seated himself he did teach the
 ὄχλους ἐκ τοῦ πλοίου. 4. Δὲ ὡς ἐπαύσατο λαλῶν,
 crowds out of the ship. And when he ceased speaking,

εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ
 he said to Simon; Draw out into the depth, and
 χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5. Καὶ ὁ Σίμων
 let down the nets of you to a capture. And Simon
 ἀποκριθεὶς, εἶπεν αὐτῷ· Ἐπιστάτα,
 being determined, or answering, said to him; Master,
 κοπιάσαντες διὰ τῆς ὅλης νυκτὸς, ἐλάβομεν οὐδέν·
 having laboured through the whole night, we took nothing;
 δὲ ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.
 but upon the word of thee I will let down the net.

6. Καὶ ποιήσαντες τοῦτο συνέκλεισαν πολὺ
 And having done this they enclosed much
 πλῆθος ἰχθύων· δὲ τὸ δίκτυον αὐτῶν διεῖρῃγγυτο.
 multitude of fishes: but the net of them was breaking.

7. Καὶ κατένευσαν τοῖς μετόχοις τοῖς (οὖσιν) ἐν
 And they beckoned to the partners to them (being) in
 τῷ ἑτέρῳ πλοίῳ, ἐλθόντας τοῦ συλλαβέσθαι
 the other vessel, having come to help
 αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν τὰ ἀμφοτέρω
 them: and they came, and they filled both
 πλοῖα, ὥστε αὐτὰ βυθίζεσθαι. 8. Δὲ Σίμων
 vessels, so that them to be sinking. But Simon
 Πέτρος ἰδὼν, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ,
 Peter having seen, fell to the knees of Jesus,
 λέγων· Ἐξέλθε ἀπ' ἐμοῦ, Κύριε, ὅτι εἰμι
 saying; Go away from me, O Lord, because I am
 ἀμαρτωλὸς ἀνὴρ. 9. Γὰρ θάμβος περιέσχεν
 a sinful man. For amazement surrounded
 αὐτὸν καὶ πάντας τοὺς (ὄντας) σὺν αὐτῷ, ἐπὶ τῇ
 him and all the men (being) with him, upon the
 ἄγρᾳ τῶν ἰχθύων, ἧ συνέλαβον. 10. Δὲ
 capture of the fishes, which they took. And
 ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
 likewise both James and John, sons of Zebedee,
 οἱ ᾗσαν κοινωνοὶ τῷ Σίμωνι· καὶ ὁ Ἰησοῦς
 who were partners to Simon: and Jesus
 εἶπε πρὸς τὸν Σίμωνα· Φοβοῦ μὴ·
 said to Simon; Frighten thyself not;
 ἔσῃ ἀπὸ τοῦ (χρόνου) νῦν ζωοῦν
 thou shalt be from the (time) now capturing
 ἀνθρώπους. 11. Καὶ καταγαγόντες τὰ πλοῖα
 men. And having drawn the vessels
 ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.
 to the land, having left all, they followed him.

12. Καὶ ἐγένετο ἐν τῷ αὐτὸν εἶναι ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἔδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι καθαρίσαι μέ. 13. Καὶ thou canst have cleansed me. And ἔκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, having extended the hand, he touched him, εἰπὼν· Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14. Καὶ leprosy departed from him. And αὐτὸς παρήγγειλεν αὐτῷ εἰπεῖν μηδενί· he charged him to say to no one ; ἀλλ' ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς Μωσῆς προσέταξε, εἰς μαρτύριον αὐτοῖς. 15. Δὲ Moses enjoined, to a testimony to them. But ὁ λόγος περὶ αὐτοῦ διήρχετο μᾶλλον· the word or fame about him did go through the land more : καὶ πολλοὶ ὄχλοι συνήρχοντο ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. to be healed by him from the infirmities of themselves
16. Δὲ αὐτὸς ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ But he was retiring in the deserts, and προσευχόμενος. 17. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, and it was in one of the days, καὶ αὐτὸς ἦν διδάσκων· καὶ Φαρισαῖοι καὶ νομοδιδάσκαλοι ἦσαν καθήμενοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἰερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ and Jerusalem ; and power of the Lord was for ἰᾶσθαι αὐτούς. 18. Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ to heal them. And behold, men bearing upon

κλίνης ἀνδρωπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν
a couch a man, who was palsied ; and they did seek
εἰσενεγκεῖν αὐτὸν, καὶ θεῖναι ἐνάνπιον αὐτοῦ.
to bring in him, and to lay in the presence of him.

19. Καὶ εὗρόντες μὴ ποίας εἰσενέγκωσιν
And having found not what ways they might bring in
αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα,
him, through the crowd, having gone up upon the house-top,
καθῆκαν αὐτὸν διὰ τῶν κεράμων σὺν τῷ κλινιδίῳ
they sent down him through the tiles with the little couch
εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20. Καὶ ἰδὼν
into the midst before Jesus. And having seen

τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, αἱ ἁμαρτίαι σου
the faith of them, he said ; Man, the sins of thee
ἀφένονται σοι. 21. Καὶ οἱ Γραμματεῖς
have been remitted to thee. And the Scribes

καὶ οἱ Φαρισαῖοι ἤρξαντο διαλογίζεσθαι, λέγοντες·
and the Pharisees began to reason in themselves, saying :
Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας ; τίς δύναται
Who is this, who speaks blasphemies ? who is able
ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ Θεὸς μόνος ;
to remit sins, if not, *i. e. except*, God alone ?

22. Δὲ ὁ Ἰησοῦς ἐπιγνοὺς τοὺς διαλογισμοὺς
But Jesus having known the reasonings

αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε
of them, answering said to them : What reason ye
ἐν ταῖς καρδίαις ὑμῶν ; 23. Τί ἐστιν εὐκοπώτερον,
in the hearts of you ? What is easier,

εἰπεῖν· αἱ ἁμαρτίαι σου Ἀφένονται σοι· ἢ εἰπεῖν·
to say ; the sins of thee have been remitted to thee ; or to say ;

Ἐγείρε καὶ περιπάτει ; 24. Δὲ ἵνα εἰδῇτε,
Raise thyself and walk ? But that ye may know,

ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔχει ἐξουσίαν ἐπὶ τῆς γῆς
that the son of man has authority upon the earth

ἀφιέναι ἁμαρτίας· εἶπε τῷ παραλελυμένῳ· λέγω
to remit sins : he said to the palsied man ; I say

σοι ἔγειρε, καὶ ἄρας τὸ κλινιδίόν σου,
to thee raise thyself, and having taken up the couch of thee,
πορεύου εἰς τὸν οἶκόν σου. 25. Καὶ παραχρῆμα
go into the house of thee. And immediately

ἀναστὰς ἐνάνπιον αὐτῶν, ἄρας
having arisen in the presence of them, having taken up that
ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν
upon which he was lying down, he departed into the

- οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26. Καὶ
house of himself, glorifying God. And
ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν,
transport took all, and they did glorify God,
καὶ ἐπλήσθησαν φόβου, λέγοντες· ὅτι εἶδομεν
and they were filled of fear, saying: that we have seen
παράδοξα σήμερον. 27. Καὶ μετὰ ταῦτα
strange things to day. And after these things
ἐξῆλθε, καὶ εἶδε ἄσατο τελώνην ὀνόματι Λευί,
he went out, and he saw a publican by name Levi,
καθήμενον ἐπὶ τὸ τελώνιον· καὶ εἶπεν
sitting down upon the receipt of custom; and he said
αὐτῷ· Ἀκολουθεῖ μοι. 28. Καὶ καταλιπὼν
to him: Follow thou me. And having forsaken
ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29. Καὶ
all things, having arisen he followed him. And
Λευὶς ἐποίησε μεγάλην δοχὴν αὐτῷ ἐν τῇ οἰκίᾳ
Levi made a great reception for him in the house
αὐτοῦ· καὶ ἦν πολὺς ὄχλος τελωνῶν καὶ
of himself; and there was much crowd of publicans and
ἄλλων, οἱ ἦσαν κατακείμενοι μετ' αὐτῶν. 30. Καὶ
of others, who were reclining at table with them. And
οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι ἐγόγγυζον κατ'
the Scribes of them and the Pharisees murmured against
αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διατί ἐσθίετε
them to the disciples of him, saying; Wherefore eat ye
καὶ πίνετε· μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν;
and drink ye with the publicans and sinners?
31. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπε πρὸς
And Jesus determined what to say said to
αὐτούς· οἱ ὑγιαίνοντες ἔχουσιν οὐ χρεῖαν ἰατροῦ, ἀλλ'
them; they being well have not need of a physician, but
οἱ ἔχοντες κακῶς. 32. Ἐλήλυθα οὐ
they having (themselves) ill. I am come not
καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
to have called just persons, but sinners into repentance.
33. Δὲ οἱ εἶπον πρὸς αὐτόν· Διατί νηστεύουσιν οἱ
But they said to him; Why fast the
μαθηταὶ Ἰωάννου πυκνὰ, καὶ ποιοῦνται δεήσεις,
disciples of John often, and make prayers,
καὶ ὁμοίως οἱ (μαθηταὶ) τῶν Φαρισαίων· δὲ οἱ
and likewise the (disciples) of the Pharisees; but
σοὶ ἐσθίουσι καὶ πίνουσιν; 34. Δὲ ὁ εἶπε πρὸς
thine eat and drink? But he said to

αὐτούς· Μὴ * δύνασθε ποιῆσαι τοὺς υἱοὺς τοῦ
 them; Whether can ye have made the sons of the
 νυμφῶνος νηστεύειν ἐν ᾧ ὁ νυμφίος ἐστι
 bride-chamber to fast in which time the bride-groom is
 μετ' αὐτῶν; 35. Δὲ ἡμέραι ἐλεύσονται, καὶ ὅταν ὁ
 with them? But days shall come, and when the
 νυμφίος ἀπαρθῇ ἀπ' αὐτῶν, τότε
 bridegroom shall have been taken away from them, then
 νηστεύουσιν ἐν ταῖς ἐκεῖναις ἡμέραις. 36. Δὲ
 they shall fast in those days. And
 ἔλεγε καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπιβάλλει
 he did say also a parable to them; That no one throws on
 ἐπίβλημα καινοῦ ἱματίου ἐπὶ παλαιὸν ἱμάτιον· δὲ εἰ μήγε,
 a piece of new garment upon an old garment: but if otherwise,
 καὶ τὸ καινὸν σχίξει, καὶ τὸ ἐπίβλημα ἀπὸ τοῦ
 both the new rends it, and the patch from the
 καινοῦ συμφωνεῖ οὐ τῷ παλαιῷ. 37. Καὶ οὐδεὶς
 new accords not with the old. And no one
 βάλλει νέον οἶνον εἰς παλαιούς ἀσκούς· δὲ εἰ μήγε,
 casts new wine into old bottles: but if otherwise,
 ὁ νέος οἶνος ῥήξει τοὺς ἀσκούς, καὶ αὐτὸς
 the new wine will burst the bottles, and itself
 ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. 38. Ἀλλὰ
 will be poured out, and the bottles shall perish. But
 βλητέον νέον οἶνον εἰς καινοὺς ἀσκούς· καὶ ἀμφοτέρω
 they must cast new wine into new bottles; and both
 συντηροῦνται. 39. Καὶ οὐδεὶς πινὼν παλαιὸν,
 are preserved together. And no one having drank old wine,
 θέλει εὐθέως νέον· γὰρ λέγει· ὁ παλαιὸς ἐστι
 wisheth directly new: for he says: the old is
 χρηστότερος.
 better.

Κεφ. στ'. 6.

1 Δὲ ἐγένετο ἐν δευτεροπρώτῳ σαββάτῳ αὐτὸν
 And it was in the second prime sabbath him
 διαπορεύεσθαι διὰ τῶν σπορίμων· καὶ οἱ μαθηταὶ
 to pass through the corn-fields; and the disciples
 αὐτοῦ ἔτιλλον τοὺς στάχυν, καὶ ψάχοντες ταῖς
 of him did pluck the ears of corn, and rubbing with the

* μὴ has an interrogative expression here.

χερσὶν, ἤσθιον.

hands, did eat.

2. Δὲ τινὲς τῶν Φαρισαίων εἶπον

But some of the Pharisees said

αὐτοῖς· Τί ποιεῖτε ὃ ἔξῃστι οὐκ ποιεῖν ἐν
to them; What do ye *that* which is lawful not to do in

τοῖς σάββασι; 3. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς

the sabbaths! And Jesus determined *what to answer*

εἶπε πρὸς αὐτούς· Ἀνέγνωτε οὐδὲ τοῦτο, ὃ Δαβὶδ

said to them; Read ye neither this, which David

ἐποίησεν, ὅποτε αὐτὸς ἐπείνασεν καὶ οἱ ὄντες

did, when himself was hungry and they being, *i. e. who were,*

μετ' αὐτοῦ;

4. Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ,

with him? How he entered into the house of God,

καὶ ἔλαβε τὰς ἄρτας τῆς * προθέσεως, καὶ ἔφαγε, καὶ ἔδωκε

and took the loaves of exhibition, and ate, and gave

καὶ τοῖς † μετ' αὐτοῦ οὓς ἔξῃστι οὐκ εἰ μὴ τοὺς

also to them with him; which it is lawful not *any* if not the

ἱερεῖς μόνους φαγεῖν; 5. Καὶ ἔλεγεν αὐτοῖς· Ὅτι

priests alone to eat? And he did say to them: that

ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ κύριος καὶ τοῦ σαββάτου.

the son of man is Lord even of the sabbath.

6. Δὲ ἐγένετο καὶ ἐν ἑτέρῳ σαββάτῳ αὐτὸν εἰσελθεῖν

And it was also in another sabbath him to have entered

εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἀνδρὸς ἦν

into the synagogue, and to teach; and a man was

ἐκεῖ, καὶ ἡ δεξιὰ ἡ χεὶρ αὐτοῦ ἦν ξηρά.

there, and the right hand of him was dry or *withered*.

7. Δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι παρατήρουν;

But the Scribes and the Pharisees did observe or *watch*

εἰ θεραπεύσει ἐν τῷ σαββάτῳ, ἵνα εὕρωσι

if he will heal in the sabbath, that they might find

κατηγορίαν αὐτοῦ. 8. Δὲ αὐτὸς ᾔδει τοὺς

accusation of him. But he had known the

διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ἔχοντι

reasonings of them, and he said to the man having

τὴν ξηρὰν χεῖρα· Ἐγείρε, καὶ στῆθι

the dry or *withered* hand; Raise thyself, and stand

εἰς τὸ μέσον· Δὲ ὁ ἀναστὰς ἕστη. 9. Οὖν

into the midst. And he having arisen stood. Therefore

ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι·

Jesus said to them; I will ask you *something*;

Ἐξῃστι ἀγαθοποιῆσαι ἢ κακοποιῆσαι τοῖς σάββασι;

Is it lawful to do good or to do evil on the sabbaths?

* *i. e. the shew-bread.*

† οὗσι, *being*, is understood.

σῶσαι ψυχὴν, ἢ ἀποκτεῖναι; 10. Καὶ
 to have saved life, or to have killed? And
 περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ·
 having looked around *himself* on all them, he said to him;
 Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησε· καὶ ἡ χεὶρ
 stretch out the hand of thee; and he did; and the hand
 αὐτοῦ ἀποκατεστάθη ὡς ἡ ἄλλη. 11. Δὲ
 of him was restored as the other. But
 αὐτοὶ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς
 they were filled of madness, and they did discourse to
 ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ. 12. Δὲ
 one another, what they should do to Jesus. But
 ἐγένετο ἐν ταῖς ταύταις ἡμέραις, ἐξῆλθεν εἰς τὸ
 it was in these days, he went forth to the
 ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν
 mountain to pray; and he was passing the night in
 τῇ προσευχῇ τοῦ Θεοῦ. 13 Καὶ ὅτε ἐγένετο ἡμέρα,
 a prayer-house of God. And when it was day,
 προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ
 he called to *him* the disciples of himself, and
 ἐκλεξάμενος δώδεκα ἀπ' αὐτῶν, οὓς
 having chosen out *for himself* twelve from them, whom
 καὶ ὠνόμασε ἀποστόλους· 14. Σίμωνα, ὃν καὶ
 also he named apostles: Simon, whom also
 ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
 he named Peter, *i. e. Rock*, and Andrew the brother of him,
 Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,
 James and John, Philip and Bartholemew,
 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου
 Matthew and Thomas, James the *son* of Alpheus
 καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16. Ἰούδαν
 and Simon being called Zelotes, Judas
 Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.
son of Jacob and Judas Iscariot, who also was a traitor.
 17. Καὶ καταβὰς μετ' αὐτῶν, ἕστη ἐπὶ πεδινῷ
 And having gone down with them, he stood upon a level
 τόπου· καὶ ὄχλος μαθητῶν αὐτοῦ καὶ
 place: and a crowd of disciples of him and
 πολὺ πλῆθος τοῦ λαοῦ ἀπὸ πάσης τῆς
 much multitude of the people from all the
 Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου
 Judea, and Jerusalem, and the sea coast of Tyre
 καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ
 and Sidon, who came to hear him and to be healed from

τῶν νόσων αὐτῶν. 18. Καὶ οἱ
the diseases of themselves; And those

ὀχλούμενοι ἀπὸ ἀκαθάρτων πνευμάτων· καὶ ἐθεραπεύοντο.
infested by unclean spirits; and they were healed.

19. Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ἵτι
And all the crowd did seek to touch him: because
δύναμις ἐξήρχετο παρ' αὐτοῦ, καὶ ἰᾶτο πάντας.
power did go out from him, and did heal all.

20. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς
And he having lifted up the eyes

αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε·
of himself to the disciples of himself, did say;

Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ
Happy ye the poor; because yours is the

βασίλειά τοῦ Θεοῦ. 21. Μακάριοι οἱ πεινῶντες νῦν·
kingdom of God. Happy ye the hungering now;

ὅτι χορτασθήσεσθε· Μακάριοι οἱ
because ye shall be filled: Happy ye the

κλαίοντες νῦν· ἵτι γελάσετε. 22. Μακάριοί
weeping now; because ye shall laugh. Happy

ἐστε, ὅταν οἱ ἄνθρωποι μισήσωσιν ὑμᾶς,
are ye, when men shall have hated you,

καὶ ὅταν ἀφορίσωσιν ὑμᾶς,
and when they shall have separated you from their society,

καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα
and shall have reproached you, and shall have cast out the name

ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
of you as evil, for the sake of the son of man.

23. Χάρητε ἐν τῇ ἐκείνῃ ἡμέρᾳ καὶ σκιρτήσατε· γὰρ
Rejoice ye in that day and leap for joy; for

ἰδοὺ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ·
behold, the reward of you is much in the heaven;

γὰρ κατὰ ταῦτα οἱ πατέρες αὐτῶν
for according to these things the fathers of them

ἐποίησαν τοῖς προφῆταις. 24. Πλὴν οὐαὶ ὑμῖν τοῖς
did do to the prophets. But woe to you the

πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
rich: because ye have the consolation of you.

25. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι
Woe to you, the filled; because

πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι
ye shall hunger. woe to you, the laughing now; because

πενθήσετε· καὶ κλαύσετε. 26. Οὐαὶ
ye shall mourn and ye shall weep. Woe to you

ὅταν οἱ ἄνθρωποι εἴπωσιν καλῶς ὑμᾶς·
 when all men shall have said well of you ;
 γὰρ κατὰ ταῦτα οἱ πατέρες αὐτῶν
 for according to these things the fathers of them
 ἐποίουν τοῖς ψευδοπροφήταις. 27. Ἀλλὰ λέγω
 did do to the false prophets. But I say
 ὑμῖν τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν·
 to you the hearing ; Love ye the enemies of you ;
 ποιεῖτε καλῶς τοῖς μισοῦσιν ὑμᾶς. 28. Εὐλογεῖτε
 do ye well to them hating you. Bless
 τοὺς καταραζομένους ὑμᾶς· Προσεύχεσθε ὑπὲρ τῶν
 them cursing you ; Pray for them
 ἐπηρεαζόντων ὑμᾶς. 29. Πάρεχε τῷ
 spitefully vexing you. Offer to him
 τύπτοντί σε ἐπὶ τὴν σιαγόνα, καὶ τὴν ἄλλην·
 striking thee upon the cheek also the other ;
 καὶ ἀπὸ τοῦ αἵροντος τὸ ἱμάτιόν σου,
 and from him taking away the cloak of thee,
 κωλύσης μὴ καὶ τὸν χιτῶνα. 30.
 thou shouldest hinder not also the coat ;
 Δὲ δίδου παντὶ τῷ αἰτοῦντί σε· καὶ ἀπαίτει
 And give to every one asking thee ; and demand
 μὴ ἀπὸ τοῦ αἵροντος τὰ σά. 31. Καὶ
 not from him taking thy goods. And
 καθὼς θέλετε, ἵνα οἱ ἄνθρωποι ποιῶσιν ὑμῖν,
 according as ye will, that men should do to you,
 καὶ ποιεῖτε ὑμεῖς ὁμοίως αὐτοῖς. 32. Καὶ
 also do ye in like manner to them. And
 εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία χάρις ἐστὶν
 if ye love them loving you, what thank is
 ὑμῖν ; γὰρ καὶ οἱ ἁμαρτωλοὶ ἀγαπῶσι τοὺς
 to you ? for even the sinners love them
 ἀγαπῶντας αὐτούς. 33. Καὶ ἐὰν ἀγαθοποιῇτε τοὺς
 loving them. And if ye do good to them
 ἀγαθοποιούντας ὑμᾶς, ποία χάρις ἐστὶν ὑμῖν ; γὰρ καὶ
 doing good to you, what thank is to you ? for also
 οἱ ἁμαρτωλοὶ ποιοῦσι τὸ αὐτό. 34. Καὶ ἐὰν
 the sinners do the same thing. And if
 δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία
 ye lend to those from whom ye hope to receive, what
 χάρις ἐστὶν ὑμῖν ; γὰρ καὶ οἱ ἁμαρτωλοὶ
 thank is there to you ? for also the sinners
 δανείζουσιν ἁμαρτωλοῖς, ἵνα ἀπολάβωσι τὰ ἴσα.
 lend to sinners, that they may receive things equal.

35. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε
 But love ye the enemies of you, and do good
 καὶ δανεῖζετε ἀπελπίζοντες μηδέν· καὶ ὁ μισθὸς
 and lend hoping for nothing; and the reward
 ὑμῶν ἔσται πολὺς, καὶ ἔσεσθε υἱοὶ
 of you shall be great, and ye shall be sons of
 ὑψίστου· ὅτι αὐτὸς ἐστὶ χρηστός ἐπὶ τοὺς
 the highest; for he is kind to the
 ἀχαρίστους καὶ πονηροὺς. 36. Γίνεσθε οὖν
 unthankful and to the evil. Be ye therefore
 οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν ἐστίν
 merciful, according as also the father of you is
 οἰκτίρμων. 37. Καὶ κρίνετε μὴ, καὶ κριθήτε
 merciful. And judge not, and ye shall be judged
 οὐ μὴ· καταδικάζετε μὴ, καὶ καταδικασθῇτε οὐ μὴ·
 not; condemn not, and ye shall be condemned not;
 ἀπολύετε, καὶ ἀπολυθήσεσθε. 38. Δίδοτε,
 forgive, and ye shall be forgiven. Give,
 καὶ δοθήσεται ὑμῖν· δώσουσιν εἰς τὸν
 and it shall be given to you; they shall give into the
 κόλπον ὑμῶν καλὸν μέτρον, πεπιεσμένον καὶ
 bosom of you good measure, pressed down and
 σεσαλευμένον καὶ ὑπερεκχυνόμενον· γὰρ τῷ
 shaken together and running over: for with the
 αὐτῷ μέτρῳ, ᾧ μετρεῖτε,
 same measure, with which ye measure,
 ἀντιμετρηθήσεται ὑμῖν. 39. Δὲ
 it shall be measured again to you. And
 εἶπε παραβολὴν αὐτοῖς· Μήτις δύναται τυφλὸς
 he said a parable to them: Whether can the blind
 ὁδηγεῖν τυφλόν; πῶς οὖνται οὐχὶ ἀμφοτέρω;
 lead the blind? will they fall not both
 εἰς βόθυνον; 40. Μαθητὴς ἔστιν οὐκ ὑπὲρ
 into a pit? The disciple is not above
 τὸν διδάσκαλον αὐτοῦ· δὲ πᾶς κατηρτισμένος
 the master of himself: but every one perfected
 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41. Δὲ τί
 shall be as the master of him. But why
 βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 beholdest thou the mote that is in the eye
 τοῦ ἀδελφοῦ σου· δὲ κατανοεῖς οὐ τὴν
 of the brother of thee: but perceivest not the
 δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ; 42. Ἡ πῶς
 beam that is in thine own eye? Or how

δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε,
 canst thou say to the brother of thee ; Brother,
 ἄφες, ἐκβαλῶ τὸ κάρφος τὸ ἐν τῷ
 permit that I should cast out the mote that is in the
 ὀφθαλμῷ σου· αὐτὸς βλέπων οὐ τὴν δοκὸν
 eye of thee ; thyself perceiving not the beam
 ἐν τῷ ὀφθαλμῷ σου ; ὑποκριτὰ, ἐκβαλε πρῶτον
 in the eye of thee ? O hypocrite, cast out first
 τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
 the beam from the eye of thee, and then shalt thou
 see clearly ἐκβαλεῖν τὸ κάρφος τὸ (ἵν) ἐν τῷ
 to cast out the mote (being) in the
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου. 43. Γάρ ἐστι οὐ
 eye of the brother of thee. For it is not
 καλὸν δένδρον ποιοῦν σαπρὸν καρπὸν· οὐδὲ σαπρὸν
 a good tree making corrupt fruit ; nor a corrupt
 δένδρον ποιοῦν καλὸν καρπόν. 44. Γὰρ ἕκαστον
 tree making good fruit. For every
 δένδρον γινώσκειται ἐκ τοῦ ἰδίου καρποῦ· γὰρ
 tree is known from its own fruit : for men
 συλλέγουσιν οὐ σῦκα ἐξ ἀκανθῶν, οὐδὲ τρυγῶσι
 gather not figs from thorns, nor do they gather
 σταφυλὴν ἐκ βάλτου. 45. Ὁ ἀγαθὸς ἄνθρωπος
 grapes from a bramble-bush. The good man
 προφέρει τὸ ἀγαθὸν ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς
 brings out the good from the good treasure of the
 καρδίας αὐτοῦ· καὶ ὁ πονηρὸς ἄνθρωπος προφέρει
 heart of himself : and the wicked man brings forth
 τὸ πονηρὸν ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
 the evil from the wicked treasure of the heart
 αὐτοῦ· γὰρ ἐκ τοῦ περισσεύματος τῆς καρδίας
 of himself : for from the abundance of the heart
 τὸ στόμα αὐτοῦ λαλεῖ. 46. Δὲ τί καλεῖτέ
 the mouth of him speaks. And why do ye call
 με, Κύριε. Κύριε· καὶ ποιεῖτε οὐκ ἃ
 me, Lord, Lord : and ye do not the things which
 λέγω ; 47. Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ
 I say ? Every one coming to me, and
 ἀκούων τῶν λόγων μου, καὶ ποιῶν αὐτοὺς, ὑποδείξω
 hearing the words of me, and doing them, I will shew
 ὑμῖν, τίνι ἐστὶν ὅμοιος. 48. Ἔστιν ὅμοιος ἀνθρώπῳ
 to you, to whom he is like. He is like a man
 οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε, καὶ ἐδάθυε, καὶ
 building a house, who dug, and dug deep, and

ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· δὲ πλημμύρας
 laid the foundation upon a rock: and the flood
 γενομένης, ὁ ποταμὸς προσέρρηξεν τῇ ἐκείνῃ
 having been, the stream beat vehemently on that
 οἰκίᾳ, καὶ ἴσχυσεν οὐ σαλεῦσαι αὐτήν· γὰρ τεθεμελίωτο
 house, and it could not shake it; for it was founded
 ἐπὶ τὴν πέτραν. 49. Δὲ ὁ ἀκούσας καὶ
 upon the rock. But he having heard and
 ποιήσας μὴ, ἐστὶν ὅμοιος ἀνθρώπῳ οἰκοδομήσαντι
 having done not, is like a man having built
 οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἣ
 a house upon the earth without foundation: against which
 ὁ ποταμὸς προσέρρηξεν· καὶ εὐθέως ἔπεσε,
 the stream beat vehemently: and immediately it fell,
 καὶ τὸ ῥῆγμα τῆς ἐκείνης οἰκίας ἐγένετο μέγα.
 and the ruin of that house was great.

Κεφ. 9'. 7.

1 Δὲ ἐπεὶ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς
 And when he completed all the sayings of himself in
 τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοῦμ.
 the audience of the people, he entered into Capernaum.

2. Δὲ δοῦλος τινὸς ἐκατοντάρχου, ὃς ἦν ἔντιμος
 And a servant of a certain centurion, who was esteemed
 αὐτῷ· ἔχων κακῶς, ἤμελλε τελευτᾶν. 3. Δὲ
 by him, having himself ill, was about to die. And

ἀκούσας περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν
 having heard about Jesus, he sent to him
 πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως
 elders of the Jews, asking him, that
 ἐλθόν διασώσῃ τὸν δοῦλον αὐτοῦ. 4. Δὲ οἱ
 having come he should heal the servant of him. And the

παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπευδαίως,
 having come to Jesus, besought him earnestly,
 λέγοντες· ὅτι ἐστὶν ἄξιός τῳ παρέξει τοῦτο·
 saying: that he is worthy for whom he shall render this:

5. Γὰρ ἀγαπᾷ τὸ ἔθνος ἡμῶν, καὶ αὐτὸς ὡκοδόμησεν
 For he loveth the nation of us, and himself hath built
 ἡμῖν τὴν συναγωγὴν. 6. Δὲ ὁ Ἰησοῦς ἐπορεύετο σὺν
 us a synagogue. But Jesus went with
 αὐτοῖς· δὲ αὐτοῦ ἤδη ἀπέχοντος οὐ μακρὰν ἀπὸ τῆς
 them: and he now being distant not a long way from the

οικίας, ὁ ἐκατόνταρχος ἔπεμψε φίλους πρὸς αὐτὸν, λέγων
house, the centurion sent friends to him, saying
αὐτῷ· Κύριε, σκύλλου μή· γάρ εἰμι οὐκ ἱκανός, ἵνα
to him; Lord, trouble *thyself* not: for I am not worthy, that
εἰσέλθῃς ὑπὸ τὴν στέγην μου. 7. Διὸ
thou shouldest enter under the roof of me. Wherefore

οὐδὲ ἠξίωσα ἑμαυτὸν ἐλθεῖν πρὸς σε·
neither thought I worthy myself to have come to thee:
ἀλλὰ εἶπε λόγῳ, καὶ ὁ παῖς μου ἰαθήσεται.
but say thou in a word, and the child of me shall be healed.

8. Γὰρ καὶ ἐγὼ εἰμὶ ἄνθρωπος τασσόμενος ὑπὸ ἐξουσίαν,
For also I am a man ranged under authority,
ἔχων στρατιώτας ὑπ' ἑμαυτόν· καὶ λέγω τούτῳ·
having soldiers under myself: and I say to this:

Πορεύητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ
Go, and he goes: and to another; Come, and
ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ
he comes: and to the slave of me: Do thou this, and
ποιεῖ. 9. Δὲ ὁ Ἰησοῦς ἀκούσας ταῦτα
he does. And Jesus having heard *these things*

ἐθαύμασεν αὐτὸν, καὶ στραφεὶς, εἶπε τῷ ὄχλῳ
admired him, and being turned, he said to the crowd
ἀκολουθοῦντι αὐτῷ· Λέγω ὑμῖν, εὔρον οὐδὲ ἐν τῷ
following him; I say to you, I found not even in

Ἰσραὴλ τοσαύτην πίστιν. 10. Καὶ οἱ πεμφθέντες
Israel so great faith. And they *who were sent*

ὑποστρέψαντες εἰς τὸν οἶκον, εὔρον τὸν ἀσθενοῦντα
having returned into the house, found the sick

δοῦλον ὑγιαίνοντα. 11. Καὶ ἐγένετο ἐν τῇ ἐξῆς,
slave being well. And it was in the next day,

ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ ἱκανοὶ οἱ
he was going into a city called Nain; and many

μαθηταὶ αὐτοῦ συνεπορεύοντο αὐτῷ, καὶ πολλὸς ὄχλος.
disciples of him were going with him, and much crowd.

12. Δὲ ὡς ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ
And as he approached the gate of the city, and

ἰδοὺ, τεθνηκὼς ἐξεκομίζετο, μονογενὴς υἱὸς τῇ
behold, *one* having died was carried out, *the only* son to the

μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ἦν ἱκανὸς
mother of himself, and she a widow: and *there* was much

ὄχλος τῆς πόλεως σὺν αὐτῇ. 13. Καὶ ὁ Κύριος
crowd of the city with her. And the Lord

ἰδὼν αὐτήν, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
having seen her, was moved with compassion on her, and

- εἶπεν αὐτῇ· Κλαῖε μή. 14. Καὶ προσελθὼν
 said to her: Weep not. And having approached
 ἤψατο τῆς σοροῦ· δὲ οἱ βαστάζοντες ἕστησαν· καὶ
 he touched the bier; and they bearing it stood: and
 εἶπε· Νεανίσκε, λέγω σοι, ἐγέρθητι. 15. Καὶ
 he said: Young man, I say to thee, be thou raised. And
 ὁ νεκρὸς ἀνεκάθισεν, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν
 the dead sat up, and began to speak; and he gave
 αὐτὸν τῇ μητρὶ αὐτοῦ. 16. Δὲ φόβος ἔλαβε
 him to the mother of him. And fear took
 πάντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι
 all, and they did glorify God, saying: That
 μέγας προφήτης ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ὁ
 a great prophet has been raised among us, and that
 Θεὸς ἐπεσκέψατο τὸν λαὸν αὐτοῦ. 17. Καὶ ὁ
 God has visited the people of himself. And
 οὗτος λόγος περὶ αὐτοῦ ἐξῆλθεν ἐν τῇ ὅλῃ Ἰουδαίᾳ,
 this saying about him went forth in all Judea,
 καὶ ἐν πάσῃ τῇ περιχώρῳ. 18. Καὶ οἱ μαθηταὶ
 and in all the region round. And the disciples
 αὐτοῦ ἀπήγγειλαν Ἰωάννῃ περὶ πάντων τούτων.
 of him announced to John about all these things.
19. Καὶ ὁ Ἰωάννης προσκαλεσάμενος τινὰς δύο τῶν
 And John having called to himself some two of the
 μαθητῶν αὐτοῦ, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων·
 disciples of himself, sent them to Jesus, saying:
 Εἴ σὺ ὁ ἐρχόμενος, ἢ προσδοκῶμεν ἄλλον;
 Art thou he that is coming, or expect we another?
20. Δὲ οἱ ἄνδρες παραγενόμενοι πρὸς αὐτὸν, εἶπον·
 And the men being come near to him, said:
 Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε,
 John the Baptist has sent us to thee,
 λέγων· Εἴ σὺ ὁ ἐρχόμενος, ἢ προσδοκῶμεν ἄλλον;
 saying: Art thou he that is coming, or expect we another?
21. Δὲ ἐν τῇ αὐτῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ
 And in the same hour he cured many from
 νόσων καὶ μαστίγων καὶ πονηρῶν πνευμάτων· καὶ
 diseases and plagues and evil spirits: and
 ἐχαρίσατο τὸ βλέπειν πολλοῖς τυφλοῖς. 22. Καὶ
 he bestowed to see, i. e. sight, to many blind: And
 ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες,
 Jesus having answered said to them: Having gone
 ἀπαγγείλατε Ἰωάννῃ ὅτι εἶδετε καὶ ἠκούσατε·
 relate to John what things ye have seen and ye have heard:

ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ
 that the blind see, the lame walk, lepers
 καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,
 are cleansed, the deaf hear, the dead are raised,
 πτωχοὶ εὐαγγελίζονται. 23. Καὶ
 the poor are told of good tidings, i. e. the Gospel. And
 μακάριός ἐστιν. ὃς ἐὰν σκανδαλισθῇ μὴ ἐν
 happy is he, who shall have been offended not in
 ἐμοί. 24. Δὲ τῶν ἀγγέλων Ἰωάννου
 me. And the messengers of John
 ἀπελθόντων, ἤρξατο λέγειν πρὸς τοὺς ὄχλους
 having departed, he began to say to the crowds
 περὶ Ἰωάννου. Τί ἐξεληλύθατε εἰς τὴν ἔρημον
 about John; What went ye out into the desert
 θεάσασθαι; κάλαμον σαλευόμενον ὑπὸ ἀνέμου; 25.
 to see? a reed shaken by wind?
 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἡμφιεσμένον
 But what went ye out to see? a man clothed
 ἐν μαλακοῖς ἱματίοις; ἰδοὺ, οἱ ὑπάρχοντες ἐν
 in soft garments? behold they being in
 ἐνδόξῳ ἱματισμῷ καὶ τρυφῇ εἰσὶν ἐν τοῖς βασιλείοις.
 splendid raiment and luxury are in the royal palaces.
 26. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ
 But what went ye out to see? a prophet? yea
 λέγω ὑμῖν, καὶ περισσύτερον προφήτου. 27. Οὗτός
 I say to you, and more than a prophet. This person
 ἐστι, περὶ οὗ γέγραπται. Ἰδοὺ, ἐγὼ
 is he, about whom it has been written: Behold, I
 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
 send the messenger of me before face
 σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν
 of thee, who shall prepare the way of thee before
 σου. 28. Γὰρ λέγω ὑμῖν. Ἔστιν οὐδεὶς προφήτης
 thee. For I say to you; There is no one prophet
 ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ
 among them that are born of women greater than John the
 Βαπτιστοῦ· δὲ ὁ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ
 Baptist; but he that is least in the kingdom of God
 ἐστι μείζων αὐτοῦ. 29. Καὶ ὁ πᾶς λαὸς
 is greater than he. And the whole people
 ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν.
 having heard and the publicans justified God,
 βαπτισθέντες (κατὰ) τὸ βάπτισμα Ἰωάννου. 30. Δὲ
 being baptised (as to) the baptism of John. But

οἱ Φαρισαῖοι καὶ οἱ νομικοὶ ἤθετον τὴν βουλήν τοῦ Θεοῦ
 the Pharisees and the lawyers rejected the counsel of God
 εἰς ἑαυτοὺς, βαπτισθέντες μὴ ὑπ' αὐτοῦ. 31. Τίνι οὖν
 towards themselves, being baptized not of him. To what then
 ὁμοιώσω τοὺς ἀνθρώπους τῆς ταύτης γενεᾶς; καὶ τίνι
 shall I liken the men of this generation? and to what
 εἰσὶν ὅμοιοι; 32. Εἰσὶν ὅμοιοι παιδίοις τοῖς καθήμενοις
 are they like? They are like children sitting
 ἐν ἀγορᾷ καὶ προσφωνοῦσιν ἀλλήλοις,
 in the market-place and calling to one another,
 καὶ λέγουσιν· Ἡυλίσσαμεν ὑμῖν, καὶ ὠρχήσασθε οὐκ·
 and saying; We have piped to you, and ye have danced not;
 ἐθρηνήσαμεν ὑμῖν, καὶ ἐκλάσατε οὐκ.
 we have mourned to you, and ye have wept not.
 33. Γὰρ Ἰωάννης ὁ βαπτιστὴς ἐλήλυθε μὴτε ἐσθίων
 For John the baptist came neither eating
 ἄρτον, μὴτε πίνων οἶνον· καὶ λέγετε· ἔχει
 bread, nor drinking wine; and ye say: he hath
 δαιμόνιον. 34. Ὁ υἱὸς τοῦ ἀνθρώπου ἐλήλυθεν ἐσθίων
 a devil. The son of man is come eating
 καὶ πίνων· καὶ λέγετε· Ἴδου, φάγος ἀνθρώπος
 and drinking; and ye say: Behold, a gluttonous man
 καὶ οἰνοπότης, φίλος τελωνῶν καὶ
 and drinker of wine, a friend of publicans and
 ἁμαρτωλῶν. 35. Καὶ ἡ σοφία ἐδικαιώθη ἀπὸ
 of sinners. And wisdom is justified of
 πάντων τῶν τέκνων αὐτῆς. 36. Δέ τις
 all the children of herself. And some one
 τῶν Φαρισαίων ἠρώτα αὐτὸν, ἵνα φάγῃ μετ'
 of the Pharisees asked him, that he would eat with
 αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου,
 him; and having entered into the house of the Pharisee,
 ἀνεκλίθη. 37. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει,
 he reclined. And behold, a woman in the city,
 ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα, ὅτι ἀνάκειται
 who was a sinner, having known, that he sits at meat
 ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
 in the house of the Pharisee, having brought
 ἀλάβαστρον μύρου, 38. Καὶ σταῖσα
 an alabaster-box of ointment, And having stood
 ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, κλαίουσα,
 behind at the feet of him, weeping,
 ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ
 she began to wet the feet of him with her tears; and

ἐξέμασσε ταῖς θριξὶ τῆς κεφαλῆς
 she did wipe *them* with the tresses of the head
 αὐτῆς, καὶ κατεφίλει τοὺς πόδας αὐτοῦ,
 of herself, and did kiss affectionately the feet of him,
 καὶ ἔλειφε τῷ μύρῳ. 39. Δὲ
 and did anoint *them* with the ointment. But
 ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, ἰδὼν εἶπεν
 the Pharisee that invited him, having seen *it* said
 ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης,
 in himself, saying; This *man*, if he were a prophet,
 ἂν ἐγίνωσκεν, τίς καὶ ποταπὴ ἡ γυνή,
 would know, who and of what sort the woman *is*,
 ἥτις ἅπτεται αὐτοῦ· ὅτι ἐστὶν ἁμαρτωλός. 40. καὶ
 who toucheth him; that she is a sinner. And
 ὁ Ἰησοῦς ἀποκριθεὶς εἶπε πρὸς αὐτόν· Σίμων, ἔχω
 Jesus having answered said to him: Simon, I have
 τι εἰπεῖν σοι. Δὲ ὁ φησί· Διδάσκαλε,
 something to say to thee. And he says; O teacher,
 εἰπέ. 41. Δύο χρεωφειλέται ἦσαν τινι δανειστῇ·
 say *on*. Two debtors were to a certain creditor;
 ὁ εἷς ὥφειλε πεντακόσια δηνάρια, δὲ ὁ ἕτερος
 the one owed five hundred pence, and the other
 πεντήκοντα. 42. Δὲ αὐτῶν ἐχόντων μὴ
 fifty. And they having not *anything*
 ἀποδοῦναι, ἐχαρίσατο ἀμφοτέροις. Τίς οὖν
 to restore, he forgave *freely* both. Who therefore
 αὐτῶν, εἰπὲ, ἀγαπήσει αὐτὸν πλεῖον; 43. Δὲ
 of them, tell *me*, will love him most? And
 ὁ Σίμων ἀποκριθεὶς εἶπεν· Ὑπολαμβάνω, ὅτι
 Simon having answered said; I suppose, that *he*
 ὃς ἐχαρίσατο τὸ πλεῖον. δὲ ὁ εἶπεν αὐτῷ·
 to whom he forgave *freely* the most. and he said to him;
 ἔκρινας ὀρθῶς. 44. Καὶ στραφεὶς πρὸς
 thou hast judged rightly. And being turned to
 τὴν γυναῖκα, ἔφη τῷ Σίμωνι· Βλέπεις τὴν ταύτην
 the woman, he did say to Simon; Seest thou this
 γυναῖκα; εἰσῆλθὼν εἰς τὴν οἰκίαν σου· ἔδωκας οὐκ
 woman? I entered into the house of thee; thou gavest not
 ὕδωρ ἐπὶ τοὺς πόδας μου· δὲ αὕτη ἔβρεξε
 water to the feet of me; but this *woman* has wet
 τοὺς πόδας μου τοῖς δάκρυσιν, καὶ ἐξέμαξε ταῖς
 the feet of me with the tears, and wiped with the
 θριξὶν αὐτῆς. 45. Ἐδωκας μοι οὐ φίλημα·
 tresses of herself. Thou gavest to me not a kiss;

δὲ αὕτη, ἀφ' ἧς (ὥρας) εἰσῆλθον, διέλιπεν
 but this woman, from what (hour) I came in, has ceased
 οὐ καταφιλοῦσα τοὺς πόδας μου. 46. Ἦλειςας
 not kissing affectionately the feet of me. Thou didst
 οὐκ ἐλαίω τὴν κεφαλὴν μου· δὲ αὕτη
 anoint not with oil the head of me; but this woman
 ἤλειψε τοὺς πόδας μου μύρω. 47. Χάριν
 has anointed the feet of me with ointment. For the
 οὗ
 sake of which, *i. e. wherefore*, I say to thee, the many
 αἱ ἁμαρτίαι αὐτῆς ἀφέωνται, ὅτι
 sins of her have been forgiven, because
 ἠγάπησε πολὺ· δὲ ὧ ὀλίγον ἀφίεται,
 she loved much; but he to whom little is remitted *or forgiven*,
 ἀγαπᾷ ὀλίγον. 48. Δὲ εἶπεν αὐτῇ· αἱ ἁμαρτίαι
 loves little. And he said to her; the sins
 σου ἀφέωνται. 49. Καὶ οἱ συνανακείμενοι
 of thee have been forgiven. And those sitting with
 ἤρξαντο λέγειν ἐν ἑαυτοῖς· Τίς ἐστὶν οὗτος, ὃς
 him began to say in themselves; Who is this, who
 καὶ ἀφήσιν ἁμαρτίας; 50. Δὲ εἶπε πρὸς τὴν
 even remits sins? But he said to the
 γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου
 woman; The faith of thee has saved thee; go
 εἰς εἰρήνην.
 into peace.

Κεφ. ἡ. 8.

1. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε
 And it was in the sequel, and he was travelling
 κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος
 through city and village, proclaiming and announcing glad news
 τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,
 the kingdom of God: and the twelve were with him,
2. Καὶ τινες γυναῖκες αἱ ἦσαν τεθεραπευμέναι ἀπὸ
 And some women who were cured from
 πονηρῶν πνευμάτων καὶ ἀσθενειῶν· Μαρία, ἡ καλουμένη
 evil spirits and infirmities; Mary, called
 Μαгдаληνῇ, ἀφ' ἧς ἑπτὰ δαιμόνια ἐξελήλυθει,
 Magdalene, from whom seven devils had gone out,
3. Καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου,
 And Joanna, wife of Chuza steward of Herod,

καὶ Σουσάννα, καὶ πολλαὶ ἕτεραι, αἵτινες διηκόνουν αὐτῷ
 and Susanna, and many others, who did minister to him
 ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 4. Δὲ πολλοῦ
 from the things belonging to them. And much

ὄχλου συνιόντος, καὶ τῶν κατὰ
 crowd having met together, and they that were living in each
 πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ
 city going out to him, he spoke through
 παραβολῆς. 5. Ὁ σπείρων ἐξῆλθεν τοῦ
 a parable. A man sowing went out to

σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ αὐτὸν σπείρειν, ὃ μὲν
 sow the seed of him; and in the him to sow, some
 ἔπεσε παρὰ τὴν ὁδὸν· καὶ κατεπατήθη, καὶ τὰ
 fell near the way; and it was trodden down, and the
 πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6. Καὶ ἕτερον
 fowls of heaven devoured it. And other

ἔπεσεν ἐπὶ τὴν πέτραν· καὶ φυὲν ἐξηράνθη,
 fell upon the rock; and being sprung up it was dried up,
 διὰ τὸ ἔχειν μὴ ἰκμάδα. 7. Καὶ ἕτερον
 through its having not moisture. And other

ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ αἱ ἀκανθαὶ
 fell in the midst of thorns; and the thorns
 συμφυεῖσαι ἀπέπνιξαν αὐτό. 8. Καὶ
 having grown up with it choked it. And

ἕτερον ἔπεσεν εἰς τὴν ἀγαθὴν τὴν γῆν· καὶ φυὲν
 other fell into good land. and being grown
 ἐποίησε κάρπον ἑκατονταπλασίονα. Λέγων
 it made or produced fruit a hundred fold. Saying

ταῦτα, ἐφώνει· Ὁ ἔχων
 these things, he did cry aloud: He having or he that has
 ὦτα ἀκούειν, ἀκουέτω. 9. Δὲ οἱ μαθηταὶ αὐτοῦ
 ears to hear, let him hear. And the disciples of him

ἐπηρώτων αὐτὸν, λέγοντες, τίς ἡ αὕτη παραβολὴ εἶη.
 did ask him, saying, what this parable might be.

10. Δὲ ὁ εἶπεν· Δέδοται ὑμῖν γνῶναι
 And he said: It has been given to you to know

τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· δὲ τοῖς
 the mysteries of the kingdom of God; but to the
 λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες βλέπωσι μὴ,
 rest in parables, that seeing they might see not,
 καὶ ἀκούοντες συνίωσι μὴ. 11. Δὲ ἡ
 and hearing they might understand not. And the

παραβολὴ ἐστὶν αὕτη· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.
 parable is this; the seed is the word of God.

12. Δὲ οἱ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἴτα
 And they near the way, are they hearing; then
 ὁ διάβολος ἔρχεται καὶ αἶρει τὸν λόγον ἀπὸ τῆς
 the devil comes and takes the word from the
 καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
 heart of them, lest having believed they should be saved.

13. Δὲ οἱ ἐπὶ τῆς πέτρας, οἱ, ὅταν
 And they upon the rock *are those*, who, when
 ἀκούσωσι, δέχονται τὸν λόγον μετὰ χαρᾶς·
 they have heard, receive the word with joy;
 καὶ οὗτοι ἔχουσιν οὐκ ῥίζαν, οἱ πιστεύουσιν πρὸς καιρὸν,
 and these have not root, who believe unto a time,
 καὶ ἀφίστανται ἐν καιρῷ πειρασμοῦ. 14. Δὲ
 and apostatize *or fall away* in time of trial. And

τὸ πρὸς τὴν εἰς τὰς ἀκάνθας, οὗτοι
 the seed *which has fallen* into the thorns, these
 εἰσὶν οἱ ἀκούσαντες, καὶ πορευόμενοι συμπνίγονται ὑπὸ
 are having heard, and going *forth* are choked by
 μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου, καὶ
 cares and riches and pleasures of life, and
 τελεσφοροῦσιν οὐ. 15. Δὲ τὸ ἐν τῇ
 they bring to perfection not. And *that* in

καλῇ γῇ, εἰσὶν οὗτοι, οἵτινες ἐν καλῇ καὶ ἀγαθῇ
 good land, are these, who in an honest and good
 καρδίᾳ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ
 heart, having heard the word, hold *or retain* it, and
 καρποφοροῦσιν ἐν ὑπομονῇ. 16. Δὲ οὐδεὶς ἄψας
 bear fruit in patience; And no one having lighted

λύχνον, καλύπτει αὐτὸν σκεῦει, ἢ τίθησιν
 a candle, covers it with a vessel, or puts
 ὑποκάτω κλίνης, ἀλλ' ἐπιτίθησιν ἐπὶ λυχνίας,
 underneath a bed, but sets it upon a candlestick,
 ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. 17. Γὰρ
 that they entering may see the light. For

ἐστὶν οὐ κρυπτὸν, ὃ γενήσεται
 there is not *any thing* secret, which shall be made
 οὐ φανερόν· οὐδὲ ἀπόκρυφον, ὃ
 not manifest; nor *any thing* hidden, which
 γνωσθήσεται οὐ, καὶ ἔλθῃ εἰς φανερόν.
 shall be known not, and shall have come to light.

18. Οὖν βλέπετε, πῶς ἀκούετε· γὰρ ὃς ἂν ἔχη,
 Therefore see, how ye hear: for whoever hath
 δοθήσεται αὐτῷ· καὶ ὃς ἂν ἔχη μὴ,
ought, it shall be given to him; and whoever hath not,

καὶ ὁ δοκεῖ ἔχειν, ἀρδήσεται ἀπ' αὐτοῦ.
even *that* which he seemeth to have, shall be taken away from him.

19. Δὲ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ παρεγένοντο

And the mother and the brothers of him came

πρὸς αὐτὸν, καὶ ἠδύναντο οὐ συντυχεῖν αὐτῷ διὰ τὸν
to him, and they were able not to meet him through the
ὄχλον.

20. Καὶ ἀπηγγέλη αὐτῷ, λέγοντων· Ἡ
crowd.

μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω,
mother of thee and the brothers of thee have stood without,

θέλοντες ἰδεῖν σε. 21. Δὲ ὁ ἀποκριθεὶς εἶπε
wishing to see thee.

But he having answered, said
πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου εἰσὶν
to them: *The* mother of me and the brethren of me are

οὗτοι, οἱ ἀκούοντες καὶ ποιοῦντες τὸν λόγον τοῦ Θεοῦ.
these, they hearing and doing the word of God.

22. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ
And it came to pass in one of *those* days, both

αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ·
himself entered into a ship, and the disciples of him;

καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν
and he said to them; Let us go over to the other side

τῆς λίμνης. καὶ ἀνήχθησαν. 23. Δὲ
of the lake. and they launched forth.

And
αὐτῶν πλεόντων, ἀφύπνωσε. καὶ λαίλαψ ἀνέμου κατέβη
as they were sailing, he fell asleep. and a storm of wind descended

εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ
into the lake, and they were filled *with water*, and

ἐκινδύνεον. 24. Δὲ προσέλθοντες διήγειραν
were in danger.

And having come to *him* they roused
αὐτὸν, λέγοντες· Ἐπιστάτα, Ἐπιστάτα, ἀπολλύμεθα.
him, saying; Master, Master, we perish.

δὲ ὁ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ τῷ
and he having arisen rebuked the wind, and the

κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο
raging flood of the water; and they ceased, and there was

γαλήνη. 25. Δὲ εἶπεν αὐτοῖς· Ποῦ ἐστὶν ἡ
a calm.

And he said to them: Where is the
πίστις ὑμῶν; Δὲ φοβηθέντες ἐθαύμασαν, λέγοντες
faith of you? And being affrighted they wondered, saying

πρὸς ἀλλήλους· Τίς ἄρα ἐστὶν οὗτος; ὅτι ἐπιτάσσει
to one another; Who then is this? that he commands

καὶ τοῖς ἀνέμοις καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
even the winds and the water, and they obey or listen

αὐτῷ; 26. Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν
to him? And they sailed to the country of the
Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.
Gadarenes, which is over-against Galilee.

27. Δέ τις ἀνὴρ ἐκ τῆς πόλεως ὑπήντησεν αὐτῷ, αὐτῷ
And a certain man from the city met him, him
ἐξελθόντι ἐπὶ τὴν γῆν, ὃς εἶχε δαιμόνια ἐκ
having gone out to the land, one who had devils from
ικανῶν χρόνων, καὶ ἐνεδιδύσκετο οὐκ ἱμάτιον, καὶ
much time, and he wore not a garment, and
ἔμενεν οὐκ ἐν οἰκίᾳ, ἀλλ' ἐν τοῖς μνήμασιν.
he remained not in a house, but in the tombs.

28. Δὲ ἰδὼν τὸν Ἰησοῦν, καὶ ἀνακράξας,
And having seen Jesus, and having cried aloud,
προσέπεσεν αὐτῷ, καὶ εἶπε μεγάλη φωνή·
he fell before him, and said with a great voice;
Τί ἐμοὶ καί σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου
What is there to me and to thee, Jesus, son of God the most
δέομαί σου, βασάνισθς μὲ μή.
high? I beseech thee, that thou wouldest torment me not.

29. Γὰρ παρήγγειλε τῷ ἀκαθάρτῳ τῷ πνεύματι ἐξελθεῖν
For he charged the unclean spirit to come
ἀπὸ τοῦ ἀνθρώπου. γὰρ συνηρπάκει αὐτὸν πολλοῖς
from the man. for it had caught him at many
χρόνοις· καὶ φυλασσόμενος ἐδεσμεῖτο ἀλύσει· καὶ
times; and being guarded he was bound with chains and
πέδαις· καὶ διαρρήσσω τὰ δεσμὰ, ἡλαύνετο
fetters; and breaking asunder the chains, he was driven
ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. 30. Δὲ ὁ Ἰησοῦς
by the devil into the deserts. And Jesus

ἐπηρώτησεν αὐτὸν, λέγων· Τί ὄνομα ἐστί σοι; Δὲ
asked him, saying; What name is there to thee; And
ὁ εἶπε, Λεγεών· ὅτι πολλὰ δαιμόνια εἰσῆλθεν εἰς
he said, Legion; because many devils entered into
αὐτόν. 31. Καὶ παρεκάλει αὐτόν, ἵνα ἐπιτάξῃ
him. And he besought him, that he would command

αὐτοῖς μὴ ἀπελθεῖν εἰς τὴν ἄβυσσον. 32. Δὲ
them not to go into the abyss. And
ἦν ἐκεῖ ἀγέλη ἱκανῶν χοίρων βοσκομένων ἐν
there was there a herd of many swine feeding themselves on
τῷ ὄρει· καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ
the mountain; and they besought him, that he would permit
αὐτοῖς εἰσελθεῖν εἰς ἐκείνους. καὶ ἐπέτρεψεν αὐτοῖς.
them to enter into them. and he permitted them.

33. Δὲ τὰ δαιμόνια ἐξεληθόντα ἀπὸ τοῦ ἀνθρώπου,

And the devils having gone out from the man,
εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ἡ ἀγέλη ὤρμησεν κατὰ
entered into the swine; and the herd rushed down
τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. 34. Δὲ

the precipice into the lake, and was suffocated. And

οἱ βόσκοντες ἰδόντες τὸ
they that were feeding them having seen that

γεγονός, ἔφυγον καὶ ἀπήγγειλαν
come to pass, fled and they carried the news

εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.
into the city, and into the fields or country.

35. Δὲ ἐξῆλθον ἰδεῖν τὸ γεγονός. καὶ ἦλθον

And they went out to see what was done. and they came
πρὸς τὸν Ἰησοῦν, καὶ εὔρον τὸν ἄνθρωπον καθήμενον,

to Jesus, and they found the man sitting,
ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει,

from whom the devils had come out,
ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς

clothed and in his right mind, near the
πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

feet of Jesus: and they were affrighted.

36. Δὲ καὶ οἱ ἰδόντες ἀπήγγειλαν αὐτοῖς,

And also they having seen related to them,
πῶς ὁ δαιμονισθεὶς ἐσώθη.

how he that was possessed of devils was saved, or made well.

37. Καὶ τὸ ἅπαν πλῆθος τῆς περιχώρου

And the whole multitude of the country round about
τῶν Γαδαρηνῶν ἠρώτησαν αὐτὸν ἀπελθεῖν ἀπ' αὐτῶν·

the Gadarenes besought him to depart from them;
ὅτι συνέχοντο μέγῳ φόβῳ. δὲ αὐτὸς

because they were held with great fear. and he
ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν. 38. Δὲ

having entered into the vessel, returned And
ὁ ἀνὴρ ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει,

the man from whom the devils had come out,
ἐδέετο αὐτοῦ εἶναι σὺν αὐτῷ. δὲ ὁ Ἰησοῦς

did beseech him to be with him. but Jesus
ἀπέλυσεν αὐτὸν, λέγων· 39. Ὑπόστρεφε εἰς τὸν

dismissed him, saying; Return into the
οἶκόν σου, καὶ διηγοῦ, ὅσα ὁ Θεὸς

house of thee, and relate, how great things God
ἐποίησέ σοι. καὶ ἀπῆλθε, κηρύσσων

has done to thee. and he departed, proclaiming

κατὰ τὴν ὅλην πόλιν, ὅσα ὁ Ἰησοῦς
 through or along the whole city, how great things Jesus
 ἐποίησεν αὐτῷ. 40. Δὲ ἐγένετο ἐν τῷ τὸν Ἰησοῦν
 did for him. And it was in the Jesus
 ὑποστρέψαι, ὁ ὄχλος ἀπεδέξατο αὐτόν· γὰρ πάντες
 to have returned, the crowd received him; for they all
 ἦσαν προσδοκῶντες αὐτόν. 41. Καὶ ἰδοὺ, ἀνὴρ
 were expecting him. And behold, a man
 ἦλθεν, ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ὑπῆρχεν
 came, to whom name was Jaecirus, and he was
 ἄρχων τῆς συναγωγῆς, καὶ πεσὼν παρὰ
 ruler of the synagogue, and having fallen at or near
 τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτόν εἰσελθεῖν εἰς
 the feet of Jesus, did beseech him to enter into
 τὸν οἶκον αὐτοῦ. 42. Ὅτι ἦν αὐτῷ
 the house of himself; Because there was to him
 μονογενῆς θυγάτηρ ὡς δώδεκα ἐτῶν, καὶ αὕτη
 an only-begotten daughter as of twelve years, and she
 ἀπέθνησκεν· δέ ἐν τῷ αὐτὸν ὑπαγεῖν,
 was dying: but in the him to go, i. e. whilst he was going,
 οἱ ὄχλοι συνέπνιγον αὐτόν. 43. Καὶ
 the crowds were thronging or suffocating him. And
 γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ δώδεκα ἐτῶν, ἣτις
 a woman being in a flux of blood from twelve years, who
 προσαναλώσασα τὸν ὅλον βίον ἰατροῖς, ἴσχυσεν οὐ
 having spent her whole living on physicians, was able not
 θεραπευθῆναι ὑπ' οὐδενός. 44. Προσελθοῦσα
 to have been cured by not any one; Having approached
 ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
 from behind, she touched the border of the garment
 αὐτοῦ· καὶ παραχρῆμα ἡ ῥύσις τοῦ αἵματος
 of him; and immediately the flux or issue of the blood
 αὐτῆς ἔστη. 45. Καὶ ὁ Ἰησοῦς εἶπεν·
 of her staunched or stood. And Jesus said;
 Τίς ὁ ἀψάμενός μου; δὲ πάντων
 Who is it having touched me? and all
 ἀρνούμενων, ὁ Πέτρος εἶπεν καὶ οἱ
 denying themselves to have done, Peter said and they
 σὺν αὐτῷ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν
 with him said; Master, the crowds hold fast or throng
 σε καὶ ἀποθλίβουσι· καὶ λέγεις· Τίς ὁ
 thee and press; and thou sayest; Who is it
 ἀψάμενός μου; 46. Δὲ ὁ Ἰησοῦς εἶπεν·
 having touched me? And Jesus said;

τις ἤψατό μου· γὰρ ἐγὼ ἔγνων δύναμιν
 some one touched me; for I knew power
 ἐξελθοῦσαν ἀπ' ἐμοῦ. 47. Δὲ ἡ γυνή
 having gone out from me. But the woman

ἰδοῦσα, ὅτι ἔλαθεν οὐκ, ἦλθε τρέμουσα, καὶ
 having seen, that she was hid not, came trembling, and
 προσπεσοῦσα αὐτῷ, ἀπήγγειλεν αὐτῷ ἐνώπιον
 having fallen before him, declared to him in the sight

παντὸς τοῦ λαοῦ, δι' ἣν αἰτίαν ἤψατο
 of all the people, through what cause she touched
 αὐτοῦ, καὶ ὡς ἰάθη παραχερῆμα. 48. Δὲ
 him, and how she was healed immediately. And

ὁ εἶπεν αὐτῇ· Θάρσει, θύγατερ· ἡ
 he said to her; Be of good courage, O daughter; the
 πίστις σοῦ σέσωκέ σε· πορεύου εἰς εἰρήνην.
 faith of thee has saved thee; go into peace.

49. Αὐτοῦ ἔτι λαλοῦντος, τις ἔρχεται παρὰ τοῦ
 He yet speaking, some one comes from the
 ἀρχισυναγώγου, λέγων αὐτῷ· Ὅτι ἡ θυγάτηρ
 ruler of the synagogue, saying to him; That the daughter

σου τέθνηκε· σκύλλε μὴ τὸν διδάσκαλον. 50. Δὲ
 of thee is dead; trouble not the teacher. And

ὁ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων·
 the Jesus having heard, answered to him, saying;
 Φοβοῦ μὴ· πίστευε μόνον, καὶ σωθήσεται.

Fear not; believe only, and she shall be saved.

51. Δὲ ἐλθὼν εἰς τὴν οἰκίαν, ἀφῆκεν οὐκ
 And having come into the house, he permitted not

οὐδένα εἰσελθεῖν, εἰ μὴ Πέτρον καὶ Ἰωάννην
 no one to come in, unless or except Peter and John

καὶ Ἰάκωβον, καὶ τὸν πατέρα καὶ τὴν μητέρα τῆς
 and James, and the father and the mother of the

παιδός. 52. Δὲ πάντες ἔκλαιον, καὶ
 damsel. And all were weeping, and

ἐκόπτοντο αὐτήν· δὲ ὁ εἶπε·
 did beat their bosoms, i. e. did bewail, her; but he said;

Κλαίετε μὴ· ἀπέθανεν οὐκ, ἀλλὰ καθεύδει. 53. Καὶ
 Weep not; she died not, but sleeps. And

κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανε.
 they did deride him, having known that she died.

54. Δὲ αὐτὸς ἐκβαλὼν πάντας ἔξω, καὶ
 But he having put out all without, and

κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων·
 having held the hand of her, called, saying:

Ἡ παῖς, ἐγείρου. 55. Καὶ τὸ πνεῦμα αὐτῆς
 The damsel, raise thyself. And the spirit of her
 ἐπέστρεψε, καὶ ἀνέστη παραχρῆμα. Καὶ διέταξε
 returned, and she arose immediately. And he ordered
 δοῦναι αὐτῇ φαγεῖν. 56. Καὶ οἱ γονεῖς αὐτῆς
 to be given to her to eat. And the parents of her
 ἐξέστησαν· δὲ ὁ παρήγγειλεν αὐτοῖς, εἰπεῖν μηδενὶ
 were transported: but he charged them, to tell to no one
 τὸ γεγονός.
 the thing having been done.

Κεφ. 9. 9.

1. Δὲ συγκαλεσάμενος τοὺς δώδεκα,
 And having called together to himself the twelve,
 ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ
 he gave to them power and authority over all
 δαιμόνια, καὶ θεραπεύειν νόσους. 2. Καὶ ἀπέστειλεν
 devils, and to cure diseases. And he sent
 αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι
 them to proclaim the kingdom of God, and to heal
 τοὺς ἀσθενοῦντας. 3. Καὶ εἶπε πρὸς αὐτούς·
 the infirm. And he said to them:
 Ἄρξτε μηδὲν εἰς τὴν ὁδόν, μήτε ράβδον, μήτε
 Take ye nothing to the way, neither staff, nor
 πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἔχειν * ἀνὰ δύο
 scrip, nor bread, nor money; nor to have each two
 χιτῶνας. 4. Καὶ εἰς ἣν οἰκίαν ἂν εἰσέλθῃτε,
 coats. And into what house ye shall have entered,
 μένετε ἐκεῖ, καὶ ἐξέρχεσθε ἐκεῖθεν. 5. Καὶ
 remain there, and depart thence. And
 ὅσοι ἂν δέξωνται μὴ ὑμᾶς, ἐξερχόμενοι
 as many as shall have received not you, going out
 ἀπὸ τῆς ἐκείνης πόλεως, ἀποτινάξατε καὶ τὸν κονιορτὸν
 from that city, shake off even the dust
 ἀπὸ τῶν ποδῶν, εἰς μαρτύριον ἐπ' αὐτούς.
 from the feet, into or for a testimony against them.
 6. Δὲ ἐξερχόμενοι διήρχοντο κατὰ τὰς
 And going forth they did pass through or along the
 κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες
 small towns or villages, preaching the gospel and curing diseases
 πανταχοῦ. 7. Δὲ Ἡρώδης ὁ τετράρχης ἤκουσε πάντα
 every where. And Herod the tetrarch heard all

* See St. John ii. 6.

τὰ γινόμενα ὑπ' αὐτοῦ· καὶ διηπόρει,
 the things done by him; and he was in perplexity,
 διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης
 through it to be said, *i. e.* its being said, by some, that John
 ἐγήγερται ἐκ νεκρῶν. 8. Δὲ ὑπό τινων,
 has been raised from the dead. And by some,
 ὅτι Ἠλίας ἐφάνη· δὲ ἄλλων, ὅτι εἷς προφήτης
 that Elias appeared; and by others, that one prophet
 τῶν ἀρχαίων ἀνέστη. 9. Καὶ Ἡρώδης
 of the ancient prophets has arisen. And Herod
 εἶπεν· ἐγὼ ἀπεκεφάλισα Ἰωάννην· δὲ τίς ἐστίν
 said; I have beheaded John; but who is
 οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτην
 this, about whom I hear such things? and he did seek
 ἰδεῖν αὐτόν. 10. Καὶ οἱ ἀπόστολοι
 to see him. And the apostles or ambassadors
 ὑποστρέψαντες διηγήσαντο αὐτῷ, ὅσα ἐποίησαν·
 having returned related to him, what great things they did;
 καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν
 and having taken them, he withdrew by or along a private
 (ὁδὸν) εἰς ἔρημον τόπον πόλεως καλουμένης Βηθσαϊδά.
 (way) into a desert place of a city called Bethsaida.
 11. Δὲ οἱ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ.
 And the crowds having known it, followed him.
 καὶ δεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ
 and having received them, he did speak to them about
 τῆς βασιλείας τοῦ Θεοῦ, καὶ ἰᾶτο τοὺς ἔχοντας
 the kingdom of God, and did heal them having
 χρεῖαν θεραπείας. 12. Δὲ ἡ ἡμέρα ἤρξατο κλίνειν·
 need of a cure. But the day began to decline:
 δὲ οἱ δώδεκα προσελθόντες, εἶπον αὐτῷ·
 and the twelve having come to him, said to him;
 Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κώμας
 Send away the crowd, that having gone into the towns
 καὶ ἀγροὺς κύκλῳ, καταλύσωσι, καὶ εὑρωσιν
 and country in a circle, they may lodge, and find
 ἐπισιτισμόν· ὅτι ἐσμὲν ὧδε ἐν ἐρήμῳ τόπῳ.
 victual; because we are here in a desert place.
 13. Δὲ εἶπε πρὸς αὐτούς· Δότε ὑμεῖς αὐτοῖς
 But he said to them: Give ye to them
 φαγεῖν· δὲ οἱ εἶπον· Εἰσὶν ἡμῖν οὐ
 to eat: but they said: There are to us, *i. e.* we have, not
 πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι ἡμεῖς
 more than five loaves and two fishes, unless we

πορευθέντες ἀγοράσωμεν βρώματα εἰς πάντα τὸν τοῦτον
having gone should buy victuals to all this
λαόν. 14. Γὰρ ἦσαν ὡσεὶ πεντακισχίλιοι ἄνδρες.

people. For they were as if five thousand men.

δὲ εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ. Κατακλίνατε
and he said to the disciples of himself; Cause
αὐτοὺς πεντήκοντα ἀνὰ κλισίας. 15. Καὶ

them to recline fifty to each of the companies. And

ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.
they did so, and caused them to recline all.

16. Δὲ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
And having taken the five loaves and the two

ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν
fishes, having looked up to the heaven, he blessed

αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς
them, and broke in pieces, and did give to the disciples
παρατιθέναι τῷ ὄχλῳ. 17. Καὶ ἔφαγον, καὶ πάντες

to set before the crowd. And they ate, and all
ἐχορτάσθησαν· καὶ τὸ περισσεῦσαν κλασμάτων
were satisfied; and that which was over and above of fragments

αὐτοῖς, δώδεκα κόφινοι, ἦρδη. 18. Καὶ ἐγένετο,
to them, twelve baskets, was taken up. And it was,

ἐν τῷ αὐτὸν εἶναι προσευχόμενον καταμόνας, οἱ
in the him to be praying alone the

μαθηταὶ συνῆσαν αὐτῷ, καὶ ἐπηρώτησεν αὐτοὺς,
disciples were with him, and he asked them,

λέγων· Τίνα οἱ ὄχλοι λέγουσί με εἶναι;
saying; Whom do the multitudes say me to be?

19. Δὲ οἱ ἀποκριθέντες εἶπον· Ἰωάννην τὸν Βαπτιστὴν·

And they having answered said: John the Baptist;
δὲ ἄλλοι, Ἠλίαν· δὲ ἄλλοι, ὅτι τις προφήτης τῶν
but others, Elias: and others, that some prophet of the
ἀρχαίων ἀνέστη. 20. Δὲ εἶπεν αὐτοῖς· Δὲ τίνα

ancient prophets is risen. But he said to them; But whom

λέγετε ὑμεῖς με εἶναι; δὲ ὁ Πέτρος ἀποκριθεὶς
say ye me to be? and Peter having answered

εἶπε· τὸν Χριστὸν τῷ Θεῷ. 21. Δὲ ὁ ἐπιτιμῆσας
said; the Christ of God. And he having strictly charged

αὐτοῖς, παρήγγειλε λέγειν τοῦτο μηδενί, 22. Εἰπὼν·
them, commanded them to say this to no one, Saying;

ὅτι δεῖ τὸν υἱὸν τῷ ἀνθρώπου παθεῖν πολλὰ,
that it must needs be the son of man to suffer many things,
καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ
and to be disapproved or rejected from the elders and

ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ
 chief priests and scribes, and to be slain, and
 ἐγεροθῆναι τῇ τρίτῃ ἡμέρᾳ. 23. Δὲ ἔλεγε πρὸς
 to be raised the third day. And he did say to
 πάντας· Ἐάν τις θέλει ἔρχεσθαι ὀπίσω μου,
 all; If any one will come after me,
 ἀρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 let him deny himself, and let him take up the cross of himself
 καὶ ἡμέραν καὶ ἀκολουθεῖτω μοι. 24. Γὰρ ὁς
 daily and let him follow me. For he who
 ἂν θέλῃ σῶσαι τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν·
 will save the life of himself, shall lose it;
 δὲ ὁς ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν
 but he who shall have lost the life of himself for the sake
 ἐμοῦ, οὗτος σώσει αὐτήν. 25. Γὰρ τί
 of me, this person shall save it. For what
 ἄνθρωπος ὠφελεῖται κερδήσας τὸν ὅλον κόσμον,
 is a man advantaged having gained the whole world,
 δὲ ἀπολέσας ἑαυτὸν, ἢ ζημιωθεῖς; 26. Γὰρ
 but having lost himself, or condemned to lose? For
 ὁς ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους, ὁ
 he who shall have been ashamed of me and my words, the
 υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται τοῦτον, ὅταν
 son of man shall be ashamed of this, when
 ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς,
 he shall have come in the glory of himself, and of the father,
 καὶ τῶν ἀγγέλων. 27. Δὲ λέγω ἀληθῶς ὑμῖν,
 and of the angels. But I say truly to you,
 εἰσὶ τινες τῶν ἐστῶτων ὧδε, οἱ γεύσονται οὐ
 there are some of them standing here, who shall have tasted
 μὴ θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
 not death, until they shall have seen the kingdom of
 Θεοῦ. 28. Δὲ ἐγένετο, ὥσει ὀκτὼ ἡμέραι μετὰ τοῦς
 God. And it was, as if eight days after
 τούτους λόγους, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην
 these sayings, and having taken Peter and John
 καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.
 and James, he went up into a mountain to pray.
 29. Καὶ ἐν τῷ αὐτὸν προσεύχεσθαι, τὸ εἶδος τοῦ
 And in the him to pray, the form of the
 προσώπου αὐτοῦ ἐγένετο ἕτερον, καὶ ὁ ἱματισμὸς
 face of him became another, i. e. altered, and the raiment
 αὐτοῦ λευκὸς ἐξαστραπτῶν. 30. Καὶ ἰδοὺ, δύο
 of him white and dazzling. And behold, two

ἄνδρες συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ
 men were conversing with him, who were Moses and
 Ἑλίας. 31. Οἱ ὁφθέντες ἐν δόξῃ, ἔλεγον
 Elias. Who seen, i. e. *appearing*, in glory, did speak of
 τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν
 the departure of him, which he was about to accomplish
 ἐν Ἱερουσαλήμ. 32. Δὲ ὁ Πέτρος καὶ οἱ
 in Jerusalem. But Peter and they *who were*
 σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· δὲ διαγρηγορήσαντες
 with him were oppressed with sleep; and being awakened
 εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς
 they saw the glory of him, and the two men
 συνεστῶτας αὐτῷ. 33. Καὶ ἐγένετο ἐν τῷ
 standing with him. And it came to pass in the
 αὐτοὺς διαχωρίζεσθαι ἀπ' αὐτοῦ, ὁ Πέτρος εἶπεν πρὸς
 them to depart, from him, Peter said to
 τὸν Ἰησοῦν· Ἐπιστάτα, ἐστὶ καλὸν ἡμᾶς εἶναι ὧδε· καὶ
 Jesus: Master, it is good for us to be here: and
 ποιήσωμεν τρεῖς σκηνάς, μίαν σοι, καὶ μίαν Μωσεῖ,
 let us build three tents, one for thee, and one for Moses,
 καὶ μίαν Ἑλίας· εἰδὼς μὴ ὁ λέγει.
 and one for Elias; having known not what he says.
 34. Δὲ αὐτοῦ λέγοντος ταῦτα, νεφέλη ἐγένετο,
 And he saying these things, a cloud arose,
 καὶ ἐπεσκίασεν αὐτούς· δὲ ἐφοβήθησαν ἐν τῷ
 and overshadowed them: and they were affrighted in the
 ἐκεῖνους εἰσελθεῖν εἰς τὴν νεφέλην. 35. Καὶ ἐγένετο
 them to enter into the cloud. And there was
 φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ ἀγαπητός
 a voice from the cloud, saying; this is the beloved
 ὁ υἱός μου· ἀκούετε αὐτοῦ. 36. Καὶ ἐν τῷ τὴν
 son of me; hear ye him. And in the the
 φωνὴν γενέσθαι, ὁ Ἰησοῦς εὗρέθη μόνος· καὶ αὐτοὶ
 voice to have been, Jesus was found alone; and they
 ἐσίγησαν, καὶ ἀπήγγειλαν οὐδενὶ ἐν ἐκείναις ταῖς ἡμέραις,
 were silent, and told no one in those days,
 οὐδὲν ὧν ἑώρακασιν. 37. Δὲ
 nothing of the things which have seen. But
 ἐγένετο ἐν τῇ ἡμέρᾳ ἐξῆς, αὐτῶν κατελθόντων
 it was in the day next in order, they having gone down
 ἀπὸ τοῦ ὄρους, πολὺς ὄχλος συνήντησεν αὐτῷ.
 from the mountain, a great crowd met him.
 38. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε,
 And behold, a man from the multitude cried aloud,

λέγων· Διδάσκαλε, δέομαί σου, ἐπιβλεῖν ἐπὶ τὸν
 saying; O Teacher, I beseech thee, to look upon the
 υἱόν μου, ὅτι ἐστὶ μονογενὴς μοι. 39. Καὶ
 son of me, because he is an only son to me. And

ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ κράζει ἐξαίφνης,
 behold, a spirit takes him, and cries out suddenly,
 καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ ἀποχωρεῖ ἀπ' αὐτοῦ
 and convulses him with foam, and departs from him,
 μόγις, συντρίβον αὐτόν. 40. Καὶ ἐδεήθην τῶν
 scarcely, bruising him. And I entreated the

μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό· καὶ
 disciples of thee, that they would cast out it; and
 ἠδυνήθησάν οὐ. 41. Δὲ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν·
 they could not. And Jesus having answered said;

ᾧ ἄπιστος καὶ διεστραμμένη γενεὰ, ἕως πότε ἔσομαι
 O faithless and perverse generation, until when shall I be
 πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; Προσάγαγε τὸν υἱόν σου
 with you, and shall I endure you? Bring the son of thee
 ὧδε. 42. Δὲ αὐτοῦ ἔτι προσερχομένου, τὸ δαιμόνιον
 here. And he yet approaching, the devil

ἔρρηξεν καὶ συνεσπάραξεν αὐτόν· δὲ ὁ Ἰησοῦς ἐπετίμησε
 threw and convulsed him; but Jesus rebuked
 τῷ ἀκαθάρτῳ τῷ πνεύματι, καὶ ἰάσατο τὸν παῖδα, καὶ
 the unclean spirit, and healed the child, and
 ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43. Δὲ πάντες
 restored him to the father of him. And all

ἐξεπλήσσοντο ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Δὲ
 were astonished at the majesty of God. And
 πάντων θαυμαζόντων ἐπὶ πᾶσιν οἷς ὁ Ἰησοῦς ἐποίησεν,
 all wondering at all things which Jesus did,
 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ. 44. Θέσθε ὑμεῖς
 he said to the disciples of himself. Lay ye up

τούς τούτους λόγους εἰς τὰ ὦτα ὑμῶν· γὰρ ὁ υἱὸς τοῦ
 these sayings in the ears of you: for the son of
 ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
 man is about to be delivered into hands of men.

45. Δὲ οἱ ἡγνούουν τὸ τοῦτο ῥῆμα, καὶ ἦν
 But they were ignorant of this saying, and it was
 παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα αἰσθῶνται μὴ
 hidden from them, that they might perceive not
 αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
 it; and they were afraid to ask him about
 τούτου ῥήματος. 46. Δὲ διαλογισμὸς εἰσῆλθεν ἐν
 this saying. And a dispute entered amongst

αὐτοῖς, τὸ, τίς αὐτῶν ἂν εἴη μείζων. 47. Δὲ
 them, this, which of them should be greater. But

ὁ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
 Jesus, having seen the reasoning of the heart

αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ'
 of them, having taken a little child, set it near

ἑαυτῷ, 48. Καὶ εἶπεν αὐτοῖς· ὁς ἐὰν δέξηται
 himself, And said to them; He who shall have

τὸ τοῦτο παιδίον ἐπὶ τῷ ὀνόματί
 received this little child *relying* on the name

μου, δέχεται ἐμέ· καὶ ὁς ἐὰν δέξηται ἐμέ
 of me, receives me; and he who shall have received me,

δέχεται τὸν ἀποστείλαντά με· γὰρ ὁ ὑπάρχων
 receives him having sent me; for he being, *i. e. he that is,*

μικρότερος ἐν πᾶσιν ὑμῖν, οὗτος ἐστὶ μέγας.
 less among all you, this *same* shall be great.

49. Δὲ ὁ Ἰωάννης ἀποκριθεὶς εἶπεν· Ἐπιστάτα, εἰδομέν
 And John having answered said; Master, we have

τινα ἐκβάλλοντα τὰ δαιμόνια ἐπὶ τῷ ὀνόματί
 seen some *one* casting out the devils, *relying* upon the name

σου, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι ἀκολουθεῖ οὐ μεθ' ἡμῶν.
 of thee, and we forbade him, because he follows not with us.

50. Καὶ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Κωλύετε μὴ·

And Jesus said to him; Forbid not;
 γὰρ ὁς ἐστὶν οὐ κατ' ὑμῶν, ἐστὶν ὑπὲρ ὑμῶν.
 for he who is not against you, is for you.

51. Δὲ ἐγένετο, ἐν τῷ τὰς ἡμέρας τῆς
 And it was, in the *time for* the days of the

ἀναλήψεως αὐτοῦ συμπληροῦσθαι, καὶ αὐτὸς
 reception upwards of him to be completed, and himself

ἐστήριξε τὸ πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς
 set stedfastly the face of himself to go into

Ἱερουσαλήμ. 52. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου
 Jerusalem. And he sent messengers before *the* face

αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην
 of himself; and having gone they entered into a village

Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. 53. Καὶ
 of the Samaritans, so as to make ready for him. And

ἐδέξαντο οὐκ αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν
 they received not him, because the face of him was

πορευόμενον εἰς Ἱερουσαλήμ. 54. Δὲ Ἰάκωβος
 journeying towards Jerusalem. And James

καὶ Ἰωάννης οἱ μαθηταὶ αὐτοῦ, ἰδόντες, εἶπον·
 and John the disciples of him, having seen *this*, said;

Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι
 Lord, wilt thou we should say fire to come down
 ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας
 from the heaven, and to consume them, as also Elias
 ἐποίησε; 55. Δὲ στραφείς ἐπετίμησεν
 did? But being turned round he rebuked
 αὐτοῖς, καὶ εἶπεν· οἴδατε οὐκ, οἴου πνεύματος
 them, and said; ye have known not, of what spirit
 ὑμεῖς ἐστε· γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἦλθεν οὐκ ἀπολέσαι
 ye are; for the son of man came not to destroy
 ψυχὰς ἀνθρώπων, ἀλλὰ σῶσαι. 56. Καὶ
 souls or lives of men, but to save. And
 ἐπορεύθησαν εἰς ἑτέραν κώμην. 57. Δὲ ἐγένετο αὐτῶν
 they went into another village. And it was, as they
 πορευομένων ἐν τῇ ὁδῷ, τις εἶπε πρὸς αὐτόν·
 were going in the way, some one said to him;
 Κύριε, ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ.
 Lord, I will follow thee, where-ever thou departest.
 58. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Αἱ ἀλώπεκες ἔχουσι
 And Jesus said to him; The foxes have
 φωλεοὺς, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις·
 holes, and the fowls of the heaven nests or habitations;
 δὲ ὁ υἱὸς τοῦ ἀνθρώπου ἔχει οὐ ποῦ κλίνῃ
 but the son of man has not where he may lay
 τὴν κεφαλὴν. 59. Δὲ εἶπε πρὸς ἕτερον· Ἀκολουθεῖ
 the head. And he said to another; Follow thou
 μοι. Δὲ ὁ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι
 me. And he said; Lord, permit me having departed
 πρῶτον θάψαι τὸν πατέρα μου. 60. Δὲ ὁ Ἰησοῦς εἶπεν
 first to bury the father of me. But Jesus said
 αὐτῷ· Ἄφες τοὺς νεκροὺς θάψαι τοὺς νεκροὺς
 to him; Leave the dead to bury the dead
 ἑαυτῶν· δὲ σὺ ἀπελθὼν διάγγελλε
 of themselves; but do thou having departed announce
 τὴν βασιλείαν τοῦ Θεοῦ. 61. Δὲ καὶ ἕτερος εἶπε·
 the kingdom of God. And also another said;
 Κύριε, ἀκολουθήσω σοι· δὲ ἐπίτρεψόν μοι πρῶτον
 O Lord, I will follow thee; but permit me first
 ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
 to bid farewell to them that are in the house of me.
 62. Δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· οὐδεὶς ἐπιβαλὼν
 But Jesus said to him; no one having laid on
 τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς
 the hand of himself upon the plough, and looking to

τὰ things that are left behind, ὀπίσω, ἐστὶν εὐθετος εἰς τὴν adapted to the βασιλείαν τοῦ Θεοῦ. kingdom of God.

Κεφ. ι'. 10.

1. Δὲ μετὰ ταῦτα ὁ Κύριος ἀνέδειξεν καὶ ἑτέρους
And after these things the Lord appointed also other
ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς
seventy, and he sent them two and two before
προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ
the face of himself, into every city and place, whither
αὐτὸς ἔμελλεν ἔρχεσθαι. 2. Οὖν ἔλεγεν
himself was about to come. Therefore he said
πρὸς αὐτούς· ὁ θερισμὸς μὲν πολὺς, δὲ οἱ ἐργάται
to them; the harvest indeed is great, but the labourers are
ὀλίγοι· οὖν δεήθητε τοῦ Κυρίου τοῦ θερισμοῦ,
few; therefore pray the Lord of the harvest,
ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν
that he would send forth labourers into the harvest
αὐτοῦ. 3. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς
of himself. Go ye; behold, I send you
ὡς ἄρνας ἐν μέσῳ λύκων. 4. Βαστάζετε μὴ
as lambs in the midst of wolves. Carry not
βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ ἀσπάσησθε
a purse, not a scrip, nor shoes, and ye should salute
μηδένα κατὰ τὴν ὁδόν. 5. Δὲ εἰς ἣν οἰκίαν
no one by the way. And into what-ever house
ἂν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ τούτῳ οἴκῳ.
ye enter, first say: Peace be to this house.
6. Καὶ ἐὰν υἱὸς εἰρήνης ᾖ ἐκεῖ, ἡ εἰρήνη ὑμῶν
And if a son of peace be there, the peace of you
ἐπαναπαύσεται ἐπ' αὐτόν· δὲ εἰ μήγε, ἀνακάμψει ἐφ'
shall rest upon it; but if not, it shall return upon
ὑμᾶς. 7. Δὲ μένετε ἐν τῇ αὐτῇ οἰκίᾳ, ἐσθιόντες καὶ
you. And remain in the same house, eating and
πίνοντες τὰ παρ' αὐτῶν· γὰρ ὁ ἐργάτης ἐστὶν ἄξιος
drinking the things with them: for the labourer is worthy
τοῦ μισθοῦ αὐτοῦ. μεταβαίετε μὴ ἐξ οἰκίας εἰς
of the reward of himself. go over not from house into
οἰκίαν. 8. Δὲ καὶ εἰς ἣν πόλιν ἂν εἰσέρχησθε,
house. And also into what-ever city ye enter,

καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα
and they receive you, eat the things that are set before

ὑμῖν, 9. Καὶ θεραπεύετε τοὺς ἀσθενεῖς ἐν αὐτῇ, καὶ
you, And heal the sick in it, and

λέγετε αὐτοῖς· ἡ βασιλεία τοῦ Θεοῦ ἤγγικεν ἐφ' ὑμᾶς.
say to them; the kingdom of God is come near to you.

10. Δὲ εἰς ἣν πόλιν ἂν εἰσέρχησθε, καὶ δέχονται
But into whatever city ye enter, and they receive

ὑμᾶς μὴ, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς,
you not, having gone out into the streets of it,

εἴπατε· 11. Ἀπομασσόμεθα ὑμῖν καὶ τὸν κονιορτὸν
say; We wipe off against you even the dust

τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν· πλὴν
having cleaved to us from the city of you; but

γινώσκετε τοῦτο, ὅτι ἡ βασιλεία τοῦ Θεοῦ ἤγγικεν.
know ye this, that the kingdom of God is come near.

12. Λέγω ὑμῖν, ὅτι ἔσται ἀνεκτότερον
I say to you, that it shall be more tolerable

ἐν τῇ ἐκείνῃ ἡμέρᾳ Σοδόμοις, ἢ ἐκείνῃ τῇ πόλει.
in that day for Sodom, than for that city.

13. Οὐαὶ σοι Χοραζὶν, οὐαὶ σοι Βηθσαῖδᾴ· ὅτι
Woe to thee Chorazin, woe to thee Bethsaida; because

εἰ αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν ἐγένοντο ἐν Τύρῳ καὶ
if the powers done in you were done in Tyre and

Σιδῶνι, ἂν μετενόησαν πάλαι καθήμεναι ἐν
in Sidon, they would have repented long ago sitting down in

σάκκῳ καὶ σποδῷ. 14. Πλὴν ἔσται ἀνεκτότερον
sack-cloth and ashes. But it shall be more tolerable

Τύρῳ καὶ Σιδῶνι ἐν τῇ κρίσει, ἢ ὑμῖν. 15. Καὶ
for Tyre and Sidon in the judgment, than for you. And

σὺ Καπερναοὺμ, ἢ ὑψωθεῖσθα ἕως τοῦ οὐρανοῦ,
thou Capernaum; exalted unto the heaven,

καταβιβασθήσῃ ἕως ᾄδου. 16. Ὁ ἀκούων
shalt be brought down unto hell. He that hears

ὑμῶν, ἀκούει ἐμοῦ· καὶ ὁ ἀδετῶν ὑμᾶς, ἀδετεῖ ἐμέ·
you, hears me; and he that rejects you, rejects me;

ὁ δὲ ὁ ἀδετῶν ἐμέ, ἀδετεῖ τὸν ἀποστείλαντά με.
and he that rejects me, rejects him having sent me.

17. Δὲ οἱ ἐβδομήκοντα ὑπέστρεψαν μετὰ χαρᾶς,
And the seventy returned with joy,

λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν
saying; Lord, even the devils are subjected to us in

τῷ ὀνόματί σου. 18. Δὲ εἶπεν αὐτοῖς· Ἐδῶρουν
the name of thee. And he said to them; I saw

τὸν Σατανᾶν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ.
Satan as lightning falling from heaven.

19. Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν
Behold, I give to you the power to tread
ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
upon serpents and scorpions, and over all the
δύναμιν τοῦ ἐχθροῦ· καὶ οὐ μὴ * οὐδὲν ἀδικήσῃ ὑμᾶς.
power of the enemy; and nothing shall injure you.

20. Πλὴν χαίρετε μὴ ἐν τούτῳ, ὅτι τὰ πνεύματα
But rejoice not in this, that the spirits
ὑποτάσσεται ὑμῖν· δὲ χαίρετε, ὅτι τὰ ὀνόματα
are subject to you; but rejoice, that the names
ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. 21. Ὁ Ἰησοῦς
of you are written in the heavens. Jesus

ἠγαλλιάσατο τῷ πνεύματι ἐν τῇ αὐτῇ ὥρᾳ καὶ εἶπεν·
exulted in spirit in the same hour and said;
Ἐξομολογοῦμαί σοι πάτερ, Κύριε τοῦ οὐρανοῦ καὶ
I thank thee O father, Lord of the heaven and
τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
of the earth, that thou hast hidden these things from the wise
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ναὶ,
and prudent, and hast revealed them to infants. yea, be it so,
ὁ Πατήρ, ὅτι ἐγένετο οὕτως εὐδοκία ἔμπροσθέν
Father, because it was thus pleasure before

σου. 22. Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός
thee. All things are delivered to me by the father
μου· καὶ οὐδεὶς γινώσκει, τίς ὁ υἱὸς ἐστίν, εἰ μὴ
of me; and no one knows, who the Son is, if not except
ὁ πατήρ· καὶ τίς ὁ πατήρ ἐστίν, εἰ μὴ ὁ υἱός,
the father; and who the father is except the Son,
καὶ ὃς ὁ υἱὸς ἐὰν βούληται ἀποκαλύψαι.
and he to whom the son will reveal him.

23. Καὶ στραφεὶς πρὸς τοὺς μαθητάς, εἶπε
And being turned to his disciples, he said
κατ' ἰδίαν μακάριοι οἱ ὀφθαλμοὶ οἱ
after a private manner; happy the eyes that
βλέποντες ἃ βλέπετε. 24. Γὰρ λέγω ὑμῖν, ὅτι
see the things which ye see.

πολλοὶ προφητῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν,
many prophets and kings wished to see the things,
ἃ ὑμεῖς βλέπετε, καὶ εἶδον οὐ· καὶ ἀκοῦσαι
which ye see, and saw not: and to hear things

* Two or even three negatives make but a stronger negation.

ἃ ἀκούετε, καὶ ἤκουσαν οὐ. 25. Καὶ ἰδοὺ,
 which ye hear, and heard not. And behold,
 τις νομικὸς ἀνέστη, ἐκπειράζων αὐτὸν καὶ λέγων·
 a certain lawyer stood up, tempting him and saying ;
 Διδάσκαλε, ποιήσας τί κληρονομήσω αἰώνιον ζωῆν ;
 Master, having done what shall I inherit eternal life ?
 36. Δὲ ὁ εἶπε πρὸς αὐτόν· τί γέγραπται ἐν τῷ
 And he said to him ; what is written in the
 νόμῳ ; πῶς ἀναγινώσκεις ; 27. Δὲ ὁ ἀποκριθεὶς
 law ? how readest thou ? And he having answered
 εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης
 said ; Thou shalt love the Lord the God of thee from all
 τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ
 the heart of thee, and from all the soul of thee, and
 ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας
 from all the strength of thee, and from all the mind
 σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28. Δὲ
 of thee : and the neighbour of thee as thyself. And
 εἶπεν αὐτῷ· ἀπεκρίθης ὀρθῶς· ποίει τοῦτο, καὶ
 he said to him ; thou hast answered rightly : do this, and
 ζήσῃ. 29. Δὲ ὁ, θέλων δικαιοῦν ἑαυτόν, εἶπε
 thou shalt live : But he, wishing to justify himself, said
 πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶ πλησίον μου ; 30. Δὲ
 to Jesus ; and who is neighbour of me ? And
 ὁ Ἰησοῦς ὑπολαβὼν εἶπε· Τίς ἀνθρώπος κατέβαινεν
 Jesus replying said ; A certain man was going down
 ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ περιέπεσεν λησταῖς·
 from Jerusalem to Jericho, and he fell among robbers ;
 οἱ καὶ ἐκδύσαντες αὐτὸν καὶ ἐπιδέντες πληγὰς,
 who both having stripped him and having laid on wounds,
 ἀπῆλθον, ἀφέντες τυγχάνοντα ἡμιθανῆ. 31. Δὲ
 went away, having left him being half dead. And
 τις ἱερεὺς κατέβαινεν ἐν τῇ ἐκείνῃ ὁδῷ κατὰ
 a certain priest was going down in that way by
 συγκυρίαν· καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν.
 chance : and having seen him, passed by on the other side.
 32. Δὲ καὶ ὁμοίως Λευίτης, γενόμενος κατὰ τὸν
 And also likewise a Levite, being at the
 τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.
 place, having come and having seen him, passed by on the other side.
 33. Δέ τις Σαμαρεῖτης ὁδεύων ἦλθε κατ' αὐτόν,
 But a certain Samaritan journeying came to him,
 καὶ ἰδὼν αὐτόν, ἐσπλαγχνίσθη. 34. Καὶ
 and having seen him, was moved with compassion. And

προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων
having come to him he bound up the wounds of him, pouring in
ἔλαιον καὶ οἶνον· δὲ ἐπιβιάσας αὐτὸν ἐπὶ τὸ ἴδιον κτήνος,
oil and wine : and having set him on his own beast,
ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
he led him into an inn, and took care of him.

35. Καὶ ἐξελθὼν ἐπὶ τὴν αὔριον. ἐκβαλὼν δύο
And departing on the morrow, having taken out two
δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ·
denarii he gave them to the host, and said to him :
'Επιμελήθητι αὐτοῦ, καὶ ὅ, τι ἂν προσδαπανήσῃς,
Take care of him, and whatever thou expendest more,
ἐγὼ, ἐν τῷ με ἐπανέρχεσθαι, ἀποδώσω
I, in the me to come again, will repay
σοι.

36. Οὖν τίς τούτων τῶν τριῶν δοκεῖ
thee. Therefore who of these three seems
σοι γεγονέναι πλῆσιον τοῦ ἐμπεσόντος
to thee to have been neighbour of him having fallen
εἰς τοὺς ληστάς; 37. Δὲ ὁ εἶπεν· Ὁ ποιήσας
among the robbers?

And he said ; He having wrought
τὸ ἔλεος μετ' αὐτοῦ. οὖν ὁ Ἰησοῦς εἶπεν αὐτῷ·
the mercy with him. therefore Jesus said to him ;
Πορεύου, καὶ ποίει σὺ ὁμοίως. 38. Δὲ ἐγένετο,
Go thou, and do thou likewise. And it came

ἐν τῷ αὐτοὺς πορεύεσθαι εἰς τινὰ
to pass, in the time them to be going into a certain
κώμην· δὲ τις γυνή, ὀνόματι Μάρθα,
village ; and a certain woman, by name Martha,
ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39. Καὶ
received him into the house of herself. Also

ἦν τῇδε ἀδελφὴ καλουμένη Μαρία, ἣ
there was to this woman a sister called Mary, who
καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε
also having sat near at the feet of Jesus, was hearing
τὸν λόγον αὐτοῦ. 40. Δὲ ἡ Μάρθα περιετπάτο περὶ
the word of him. But Martha was distracted about

πολλὴν διακονίαν· δὲ ἐπιστᾶσα εἶπε·
much serving ; and having stood by him she said ;
Κύριε, μέλει οὐ σοι, ὅτι ἡ ἀδελφὴ μου κατέλιπέ
Lord, concerns it not thee, that the sister of me hath left
με μόνην διακονεῖν ; οὖν εἰπὲ αὐτῇ ἵνα συναντιλάβηταί
me alone to serve ? therefore speak to her that she help

μοι. 41. Δὲ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῇ·
me. But Jesus having answered said to her :

Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ
 Martha, Martha, thou art anxious and troubled about
 πολλά· 42. Δέ ἐστι χρεία ἐνός· δὲ Μαρία
 many things: But there is need of one thing; and Mary
 ἐξελέξατο τὴν ἀγαθὴν μερίδα, ἥτις
 hath chosen for herself the good part, which
 ἀφαιρεθήσεται οὐκ ἀπ' αὐτῆς.
 shall be taken away not from her.

Κεφ. ια'. 11.

1. Καὶ ἐγένετο, ἐν τῷ αὐτὸν εἶναι προσευχόμενον ἐν τινὶ
 And it was, in the him to be praying in a certain
 τόπῳ, ὡς ἐπαύσατό, τις τῶν μαθητῶν αὐτοῦ εἶπε πρὸς
 place, when he ceased, some one of the disciples of him said to
 αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς
 him; Lord, teach us to pray, according as
 καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2. Δὲ
 also John taught the disciples of himself. And
 εἶπεν αὐτοῖς· Ὅταν προσεύχησθαι, λέγετε· ΠΑΤΕΡ
 he said to them; When ye pray, say; O Father
 ἡμῶν ὁ (ὢν) ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά
 of us (being) in the heavens, hallowed be the name
 σου· ἡ βασιλεία σου ἐλθέτω· τὸ θέλημα σου
 of thee; the kingdom of thee come; the will of thee
 γένηθήτω, καὶ ἐπὶ τῆς γῆς, ὡς ἐν οὐρανῷ.
 be done, also upon the earth, as it is in heaven.
 3. Δίδου ἡμῖν τὸ καθ' ἡμέραν τὸν ἐπιούσιον *
 Give us according to a day, i. e. each day, the daily
 τὸν ἄρτον ἡμῶν· 4. Καὶ ἄφες ἡμῖν τὰς
 bread of us; And remit or forgive us the
 ἁμαρτίας ἡμῶν· γὰρ καὶ αὐτοὶ ἀφίμεν παντὶ
 sins of us; for also we ourselves forgive to every one
 ὀφείλοντι ἡμῖν· καὶ εἰσενέγκῃς
 being debtor to us; and we pray that thou wouldest bring
 μὴ ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
 not us into temptation or trial, but deliver us from
 τοῦ πονηροῦ. 5. Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ
 the evil one. And he said to them; Who out of
 ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτόν
 you shall have a friend, and shall go to him
 μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε,
 at midnight, and shall have said to him; Friend,

* ἐπιούσιος signifies successive.

χρεῖσόν μοι τρεῖς ἄρτους ; 6. Ἐπειδὴ φίλος μου
 lend me three loaves? Forasmuch as a friend of me
 παρεγένετο πρὸς με ἐξ ὁδοῦ, καὶ ἔχω
 is come to me from the way or journey, and I have
 οὐχ ὃ παραθήσω αὐτῷ. 7. Καὶ κεῖνος
 not that which I shall set before him ; And he
 ἔσωθεν ἀποκριθεὶς εἶπη. Πάρεχε μὴ
 from within having answered shall have said ; Give not
 κόπους μοι· ἡ θύρα κέκλεισται ἤδη, καὶ τὰ
 troubles to me ; the door is shut already, and the
 παιδία μου εἰσὶ μετ' ἐμοῦ εἰς τὴν κοίτην· δύναμαι
 little children of me are with me in the bed ; I can
 οὐκ ἀναστὰς δοῦναί σοι. 8. Λέγω ὑμῖν, καὶ εἰ
 not having arisen give thee. I say to you, even if
 δώσει αὐτῷ οὐκ ἀναστὰς, διὰ τὸ εἶναι
 he will give him not having arisen, through him to be or his
 φίλον αὐτοῦ, γὰρ διὰ τὴν ἀναίδειαν
 being a friend of him, at least through the importunity or im-
 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων
 prudence of him, having arisen he will give him as many as
 χρήξει. 9. Καγὼ λέγω ὑμῖν. Αἰτεῖτε, καὶ
 he needs. And I say to you ; Ask, and
 δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε,
 it shall be given to you ; seek, and ye shall find : knock,
 καὶ ἀνοιγήσεται ὑμῖν. 10. Γὰρ πᾶς ὁ αἰτῶν
 and it shall be opened to you. For every one asking
 λαμβάνει· καὶ ὁ ζητῶν
 or that asketh receives : and seeking, i. e. that seeketh,
 εὕρισκει· καὶ ἀνοιγήσεται τῷ κρούοντι. 11. Δὲ
 findeth ; and it shall be opened to him knocking. And
 τίνα τὸν πατέρα ὑμῶν ὁ υἱὸς αἰτήσῃ ἄρτον,
 what father of you shall his son ask bread,
 μὴ ἐπιδώσει αὐτῷ λίθον ; ἢ καὶ ἰχθῦν, μὴ
 whether will he give him a stone? or also a fish, whether
 ἐπιδώσει αὐτῷ ὄφιν ἀντὶ ἰχθύος ; 12. Ἡ
 will he give him a serpent instead of a fish? O
 καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ
 also if he should ask an egg, whether will he give him
 σκορπίον ; 13. Εἰ οὖν ὑμεῖς, ὑπάρχοντες
 a scorpion? If therefore ye, being
 πονηροὶ, οἴδατε διδόναι ἀγαθὰ δόματα τοῖς τέκνοις
 evil, have known to give good gifts to the children
 ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ, ὁ ἐξ
 of you, by how much more the Father, that is from

οὐρανοῦ, δώσει ἅγιον Πνεῦμα τοῖς αἰτοῦσιν αὐτόν;
heaven, will give *the* holy Spirit to them asking him?

14. Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν

And he was casting out a devil, and it was
κωφόν· δὲ ἐγένετο, τοῦ δαιμονίου ἐξελθόντος, ὁ

speechless: but it was, the devil having gone out, *the*

κωφὸς ἐλάλησε· καὶ οἱ ὄχλοι ἐθαύμασαν. 15. Δέ

speechless spoke; and the crowds marvelled. But

τινες ἐξ αὐτῶν εἶπον· ἐκβάλλει τὰ δαιμόνια ἐν

some out of them said; he casts out the devils *in or with*

Βεελζεβοῦλ, ἄρχαντι τῶν δαιμονίων. 16. Δέ ἕτεροι

Beelzebub, *the* chief of the devils. And others

πειράζοντες, ἐζήτουν παρ' αὐτοῦ σημεῖον ἐξ οὐρανοῦ.

tempting *him*, did seek from him a sign out of heaven.

17. Δέ αὐτὸς εἰδὼς τὰ διανοήματα

But he having known *or knowing* the thoughts

αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία διαμερισθεῖσα ἐφ'

of them, said to them: Every kingdom divided against

ἑαυτὴν ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον

itself is desolated, and a house *divided* against a house

πίπτει. 18. Δέ καὶ εἰ ὁ Σατανᾶς διμερισθῇ

falls. And also if Satan has been divided

ἐφ' ἑαυτὸν, πῶς ἢ βασιλεία αὐτοῦ σταθήσεται;

against himself, how shall the kingdom of him be established?

ὅτι λέγετέ, με ἐκβάλλειν τὰ δαιμόνια ἐν Βεελζεβοῦλ.

because ye say, me to cast out the devils with Beelzebub.

19. Δέ εἰ ἐγὼ ἐκβάλλω τὰ δαιμόνια ἐν Βεελζεβοῦλ,

And if I cast out the devils *with* Beelzebub,

ἐν τίνι οἱ υἱοὶ ὑμῶν ἐκβάλλουσι; διὰ τοῦτο

with whom do the sons of you cast them out? through this

αὐτοὶ ἔσονται κριταὶ ὑμῶν. 20. Δέ εἰ

themselves shall be judges of you. But if

ἐκβάλλω τὰ δαιμόνια ἐν δακτύλῳ Θεοῦ, ἄρα ἢ

I cast out the devils *with the* finger of God, then the

βασιλεία τοῦ Θεοῦ ἔφθασεν ἐφ' ὑμᾶς. 21. Ὅταν ὁ

kingdom of God is come upon you. When the

ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν αὐλήν

strong *man* completely armed guards the palace

ἑαυτοῦ, τὰ ὑπάρχοντα αὐτοῦ ἐστὶν ἐν εἰρήνῃ.

of himself, the present goods of him *is are* in peace.

22. Δέ ἐπὰν ὁ ἰσχυρότερος αὐτοῦ ἐπελθῶν

But when the stronger than he having invaded *him*

νικήσῃ αὐτόν, αἴρει τὴν πανοπλίαν

shall have overcome him, he takes the panoply *complete* armour

αὐτοῦ, ἐφ' ᾧ ἐπεποίθει, καὶ διαδίδωσι τὰ
 of him, on which he had trusted, and distributes the
 σκύλα αὐτοῦ. 23. (Ὁ ὧν μὴ
 spoils of him. (He being or that is not

μετ' ἐμοῦ, ἐστὶ κατ' ἐμοῦ· καὶ ὁ συνάγων μὴ μετ'
 with me, is against me; and he gathering not with
 ἐμοῦ, σκορπίζει.) 24. Ὅταν τὸ ἀκάθαρτον πνεῦμα
 me, scatters.) When the impure spirit

ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
 shall have gone out from any man, he passes through
 ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ εὐρίσκον μὴ,
 dry places, seeking rest; and finding it not;
 λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν
 he says; I will return into the house of me, whence
 ἐξῆλθον. 25. Καὶ ἐλθὼν εὐρίσκει
 I came out. And having come he finds it

σεσαρωμένον καὶ κεκοσμημένον. 26. Τότε πορεύεται
 swept and adorned. Then he goes

καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα
 and takes seven other spirits more wicked
 ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. καὶ τὰ
 than himself, and having entered they dwell there. and the
 ἔσχατα τοῦ ἐκείνου ἀνθρώπου γίνεται χεῖρονα
 last circumstances of that man are worse

τῶν πρώτων. 27. Δὲ ἐγένετο ἐν τῷ αὐτὸν λέγειν
 than the first. And it was in the him to say

ταῦτα, τις γυνὴ ἐκ τοῦ ὄχλου ἐπάρασα
 these words, a certain woman from the crowd having lifted
 φωνήν, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά
 her voice, said to him; Happy the womb having born
 σε, καὶ μαστοὶ οὓς ἐθήλασας. 28. Δὲ
 thee, and the breasts which thou hast sucked. But

αὐτὸς εἶπε· μενούνγε μακάριοι οἱ ἀκούοντες τὸν
 he said; yea rather happy are they hearing the
 λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες. 29. Δὲ τῶν ὄχλων
 word of God, and keeping it. And the crowds

ἐπαθροισομένων, ἤρξατο λέγειν· Ἡ αὕτη γενεά ἐστὶ
 assembling, he began to say; This generation is
 πονηρά· ἐπιζητεῖ σημεῖον, καὶ σημεῖον δοθήσεται οὐκ
 evil; it seeks a sign, and a sign shall be given not
 αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30. Γὰρ καθὼς
 to it, if not the sign of Jonah. For according as
 Ἰωνᾶς ἐγένετο σημεῖον τοῖς Νινευίταις, οὕτως καὶ ὁ υἱὸς
 Jonah was a sign to the Ninevites, so also the son

τοῦ ἀνθρώπου ἔσται τῇ ταύτῃ γενεᾷ.
of man shall be a sign to this generation.

31. Βασίλισσα νότου ἐγεῖσθῇσεται ἐν τῇ κρίσει
The Queen of the south shall be raised in the judgment

μετὰ τῶν ἀνδρῶν τῆς ταύτης γενεᾶς, καὶ κατακρινεῖ
with the men of this generation, and shall condemn

αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων
them; because she came from the furthest boundaries

τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
of the earth to hear the wisdom of Solomon,

καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε.
and behold, more than Solomon here.

32. Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει
The men of Nineveh shall rise up in the judgment

μετὰ τῆς ταύτης γενεᾶς, καὶ κατακρινούσιν αὐτήν·
with this generation, and they shall condemn it;

ὅτι μετένοησαν εἰς τὸ κήρυγμα Ἰωνᾶ·
because they repented into the preaching of Jonah;

καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. 33. Δὲ οὐδεὶς
and behold, more than Jonah here. And no one

ἄψας λύχνον, τίθεισιν εἰς κρυπτὴν, οὐδὲ
having lighted a candle, puts it into a secret place, nor

ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
under the bushel, but upon the candlestick, that they

εἰσπορευόμενοι βλέπωσι τὸ φέγγος. 34. Ὁ λύχνος
going in may see the light. The candle

τοῦ σώματός ἐστιν ὁ ὀφθαλμός· οὖν ὅταν ὁ
of the body is the eye; therefore when the

ὀφθαλμός σου ᾗ ἀπλοῦς, καὶ τὸ ὅλον σῶμά
eye of thee is single or simple, also the whole body

σου ἐστὶ φωτεινόν· δὲ ἐπ' αὐτῇ πονηρὸς, καὶ τὸ
of thee is light; but when it is evil, also the

σῶμά σου σκοτεινόν. 35. Σκόπει οὖν,
body of thee is dark. See therefore,

μὴ τὸ φῶς, τὸ ἐν σοὶ, ἐστὶ σκότος.
whether or not the light, that is in thee, is darkness.

36. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,
If therefore the body of thee be all light,

ἔχον μὴ τι σκοτεινὸν μέρος, ἔσται ὅλον φωτεινόν,
having not any dark part, it shall be all light,

ὥς ὅταν ὁ λύχνος φωτίζῃ σε τῇ ἀστραπῇ.
as when a candle enlightens thee with its light.

37. Δὲ ἐν τῷ λαλήσαί, τις Φαρισαῖος
And in the to have spoken, a certain Pharisee

ἡρώτα αὐτὸν, ὅπως ἀριστήσῃ παρ' αὐτοῦ. δὲ
asked him, that he should dine with him. and
εἰσελθὼν ἀνέπεσε· 38. Δὲ ὁ
having entered he reclined; But the

Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι ἐβαπτίσθη οὐ
Pharisee having seen wondered, that he was washed not
πρῶτον πρὸ τοῦ ἀρίστου. 39. Δὲ ὁ Κύριος
first before the dinner. But the Lord

εἶπε πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι καθαρίζετε
said to him; Now ye the Pharisees cleanse
τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος· δὲ τὸ
the outside of the cup and of the dish; but the
ἐσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.
inside of you is full of rapine and wickedness.

40. Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν,
Thoughtless men, not he having made the outside,
καὶ ἐποίησε τὸ ἔσωθεν; 41. Πλὴν δότε τὰ
also made the inside? But give the things

ἐνόντα ἐλεημοσύνην· καὶ ἰδοὺ, πάντα
being in your power as alms; and behold, all things
ἐστὶ καθαρά ὑμῖν. 42. Ἀλλ' οὐαὶ ὑμῖν τοῖς
is are pure to you. But woe to you the

Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
Pharisees, because ye tithe the mint and the
πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν
rue and every herb, and ye pass by
κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. ἔδει
judgment and the love of God. it behoved
ποιῆσαι ταῦτα, καὶ ἀφιέναι μὴ ἐκεῖνα.
to have done these things, and to omit not those things.

43. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν
Woe to you the Pharisees, because ye love the
πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
first seat in the synagogues, and the
ἀσπασμούς ἐν ταῖς ἀγοραῖς. 44. Οὐαὶ ὑμῖν,
salutations in the markets. Woe to you,

ὅτι ἐστὲ ὡς τὰ ἄδηλα τὰ μνημεῖα, καὶ οἱ
because ye are as the secret sepulchres, and
ἄνθρωποι οἱ περιπατοῦντες ἐπάνω, οἷδαςιν οὐ.
men walking above them, have known not.

45. Δέ τις τῶν νομικῶν ἀποκριθεὶς, λέγει
And some one of the lawyers having answered, says
αὐτῷ· Διδάσκαλε, λέγων ταῦτα ὑβρίζεις
to him; Teacher, saying these things thou reproachest

καὶ ἡμᾶς.

also us.

νομικοῖς,

law-interpreters,

δυσβάστακτα

with insupportable

οὐ τοῖς φορτίοις

not the burdens

47. Οὐαὶ ὑμῖν,

Woe to you,

προφητῶν, δὲ οἱ πατέρες ὑμῶν

prophets, and the fathers

48. Ἄρα μαρτυρεῖτε

Therefore ye bear witness to

ἐργοῖς τῶν πατέρων ὑμῶν

deeds of the fathers

ἀπέκτειναν αὐτούς, δὲ ὑμεῖς οἰκοδομεῖτε τὰ μνημεῖα

slew them, and ye build the tombs

αὐτῶν.

of them.

Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτούς προφήτας

God said; I will send into the midst of them prophets

καὶ ἀποστόλους,

and apostles, i. e. ambassadors,

ἐκδιώξουσιν

they will persecute some

αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ

blood of all the prophets, which was shed from

καταβολῆς κόσμου, ἐκζητηθῇ ἀπὸ τῆς

foundation of the world, might be required from

ταύτης γενεᾶς.

this generation:

ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου

unto the blood of Zacharias, having perished

μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.

between the altar and the house, i. e. temple.

ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς ταύτης

yea I say to you, it shall be required from this

γενεᾶς.

generation.

ἦρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ

ye have taken away the key of knowledge; yourselves

εἰσῆλθετε οὐκ, καὶ ἐκωλύσατε τοὺς

have entered in not, and ye have hindered them

46. Δὲ ὁ εἶπε· καὶ οὐαὶ ὑμῖν τοῖς

And he said; also woe to you the

νομικοῖς, ὅτι φορτίζετε τοὺς ἀνθρώπους

because ye load men

φορτία, καὶ αὐτοὶ προσψαύετε

burdens, and yourselves touch

ἐνὶ τῶν δακτύλων ὑμῶν.

with one of the fingers of you.

ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν

ye build the tombs of the

οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

and the fathers of you killed them.

καὶ συνευδοκεῖτε τοῖς

and ye approve the

αὐτοὶ μὲν

they indeed

ὁκοδομεῖτε τὰ μνημεῖα

ye build the tombs

τοῦτο καὶ ἡ σοφία τοῦ

this also the wisdom of

εἰς αὐτούς προφήτας

into the midst of them prophets

καὶ ἀποκτενοῦσι καὶ

and they will slay and

ἐξ αὐτῶν.

50. Ἴνα τὸ

That the

τὸ ἐκχυνόμενον ἀπὸ

which was shed from

ἐκζητηθῇ ἀπὸ τῆς

might be required from

τοῦ αἵματος Ἀβελ

From the blood of Abel

τοῦ ἀπολομένου

having perished

καὶ τοῦ οἴκου.

and the house, i. e. temple.

ἀπὸ τῆς ταύτης

from this

τοῖς νομικοῖς, ὅτι

the lawyers, because

τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ

the key of knowledge; yourselves

καὶ ἐκωλύσατε τοὺς

and ye have hindered them

εἰσερχομένους.

that were entering in.

ταῦτα πρὸς αὐτοὺς, οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι

these things to them, the scribes and the Pharisees

ἤρξαντο ἐνέχειν δεινῶς καὶ ἀποστοματίζειν αὐτὸν

began to urge him fiercely and to provoke him to

περὶ πλεονόντων· 54. Ἐνεδρεύοντες αὐτὸν,

speak about more things; Laying snares for him,

ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ,

seeking to catch something out of the mouth of him,

ἵνα κατηγορήσωσιν αὐτοῦ.

that they might accuse him.

Κεφ. ιβ'. 12.

1. Ἐν οἷς τῶν μυριάδων τοῦ ὄχλου

In which times the myriads of the crowd

ἐπισυναχθεῖσάν, ὥστε καταπατεῖν ἀλλήλους,

being collected together, so as to trample down one another,

ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ. Πρῶτον

he began to say to the disciples of himself; First

προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν

take heed to yourselves from the leaven of the

Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. 2. Δὲ οὐδὲν

Pharisees, which is hypocrisy. And nothing

ἐστὶ συγκεκαλυμμένον, ὃ ἀποκαλυφθήσεται οὐκ·

is covered, which shall be revealed not;

καὶ κρυπτόν, ὃ γνωσθήσεται οὐ.

and secret, which shall be known not.

3. Ἄνθ' ὧν ὅσα

Instead or in consequence of which as many things as

εἶπατε ἐν τῇ σκοτίᾳ, ἀκουσθήσεται ἐν τῷ

ye have spoken in the darkness, shall be heard in the

φωτί· καὶ ὃ ἐλάλησατε πρὸς τὸ οὖς ἐν

light; and that which ye have spoken to the ear in

τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

the closets, shall be proclaimed upon the houses.

4. Δὲ λέγω ὑμῖν τοῖς φίλοις μου. Φοβηθῆτε

And I say to you the friends of me; Be ye affrighted

μὴ ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ ἐχόντων

not from them killing the body, and having

μὴ μετὰ ταῦτα ποιῆσαί τι

not power after these things to do any thing

περισσότερον.
more.

5. Δὲ ὑποδείξω ὑμῖν, τίνα
But I will point out to you, whom
φοβήθητε· φοβήθητε τὸν, ἔχοντα ἐξουσίαν, μετὰ τὸ
ye should fear; fear ye him, having power, after
ἀποκτεῖναι, ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν,
killing, to cast into hell; yea I say to you,
φοβήθητε τοῦτον.

6. Οὐχὶ πέντε στρουθία
fear ye this person. Are not five little sparrows

πωλεῖται δύο ἀσφαρίων; καὶ ἐν ἐξ αὐτῶν ἔστιν
sold for two farthings? and one out of them is

οὐκ ἐπιλησθέντων ἐνώπιον τοῦ Θεοῦ. 7. Ἀλλὰ
not forgotten in the sight of God. But

καὶ πάντα αἱ τρίχες τῆς κεφαλῆς ὑμῶν
even all the hairs of the head of you

ἡρίθμηνται. Φοβεῖσθε μὴ οὖν διαφέρετε
have been numbered. Fear ye not therefore; ye exceed in value

πολλῶν στρουθίων. 8. Δὲ λέγω ὑμῖν· πᾶς
many sparrows. And I say to you; every one

ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν
who shall have confessed his faith in me before

ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
men, also the son of man

ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν
shall acknowledge his acquiescence in him before the

ἀγγέλων τοῦ Θεοῦ. 9. Δὲ ὁ ἀρνησάμενός με
angels of God. And he having denied me

ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον
in the sight of men, shall be denied in the sight

τῶν ἀγγέλων τοῦ Θεοῦ. 10. Καὶ πᾶς ὃς
of the angels of God. And every one who

ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
shall speak a word against the son of man,

ἀφεθήσεται αὐτῷ· δὲ ἀφεθήσεται οὐ
it shall be forgiven him; but it shall be forgiven not

τῷ βλασφημήσαντι εἰς τὸ ἅγιον Πνεῦμα.
to him having blasphemed against the holy Spirit.

11. Δὲ ὅταν προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς
And when they bring you to the synagogues

καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μεριμνᾶτε μὴ,
and the governments and the powers, care not,

πῶς ἢ τί ἀπολογήσησθε, ἢ τί
how or what ye shall answer in your defence, or what

εἴπητε· 12. Γὰρ τὸ ἅγιον Πνεῦμα διδάξει
ye shall say; For the holy Spirit shall teach

ὁμοῦς ἐν τῇ αὐτῇ ὥρᾳ, ἃ δέῃ
 you in the same hour, what things it behoves
 εἰπεῖν. 13. Δέ τις ἐκ τοῦ ὄχλου εἶπεν
 to say. And some one from out of the crowd said

αὐτῷ· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι
 to him; O Teacher, speak to the brother of me to divide
 τὴν κληρονομίαν μετ' ἐμοῦ. 14. Δὲ ὁ εἶπεν αὐτῷ·
 the inheritance with me. But he said to him;

Ἄνθρωπε, τίς κατέστησέ με δικαστὴν ἢ μεριστὴν ἐφ'
 Man, who constituted me a judge or a divider over
 ὑμᾶς; 15. Δὲ εἶπε πρὸς αὐτούς· Ὁρᾶτε καὶ
 you? And he said to them; See ye and

φυλάσσεσθε ἀπὸ τῆς πλεονεξίας ὅτι ἡ ζωὴ
 guard yourselves from covetousness; because the life
 αὐτοῦ ἐστίν οὐ τινὶ ἐν τῷ περισσεύειν
 of him is or consists not to any one in the abundance
 ἐκ τῶν ὑπαρχόντων αὐτοῦ. 16. Δὲ εἶπε παραβολὴν
 of the present goods of him. And he said a parable

πρὸς αὐτούς, λέγων· Ἡ χώρα τινὸς πλουσίου
 to them, saying; The ground of a certain rich
 ἀνθρώπου εὐφόρησεν. 17. Καὶ διελογίζετο ἐν
 man bore fruit abundantly; And he did reason in

ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι ἔχω οὐ,
 himself, saying; What shall I do, because I have not place,
 ποῦ συνάξω τοὺς καρπούς μου; 18. Καὶ εἶπε·
 where I shall collect the fruits of me? And he said;

Ποιήσω τοῦτο καθελῶ τὰς ἀποθήκας μου, καὶ
 I will do this; I will pull down the barns of me, and
 οἰκοδομήσω μείζονας· καὶ συνάξω ἐκεῖ
 I will build greater: and I will collect there
 πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου.
 all the productions of me and the goods of me.

19. Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ
 And I will say to the soul of me; Soul, thou hast many
 ἀγαθὰ κεῖμενα εἰς πολλὰ ἔτη· ἀναπαύου,
 good things laid up or lying into many years: rest thyself,
 φάγε, πίε, εὐφραίνου. 20. Δὲ ὁ Θεὸς εἶπεν
 eat, drink, make thyself merry. But God said

αὐτῷ· Ἄφρον, ἀπαιτοῦσι τὴν ψυχὴν σου ἀπὸ σοῦ
 to him: Fool, they shall demand the soul of thee from thee
 τῇ ταύτῃ νυκτί· δὲ τίνι ἔσται, ἃ
 this night: and to whom shall be the things, which

ἡτοίμασας; 21. Οὕτως ὁ θεσαυρίζων ἑαυτῷ,
 thou hast prepared? So is he that is treasuring for himself,

καὶ μὴ πλουτῶν εἰς Θεόν. 22. Δὲ εἶπε πρὸς
 and not being rich towards God. And he said to
 τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν,
 the disciples of himself: Through this I say to you,
 μεριμνᾶτε μὴ τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ
 care ye not for the life of you, what ye shall eat: nor
 τῷ σώματι, τί ἐνδύσῃσθε. 23. Ἡ ψυχὴ
 for the body, what ye shall put on. The life
 ἐστὶ πλεῖον τῆς τροφῆς, καὶ τὸ σῶμα τοῦ
 is more than the meat, and the body than the
 ἐνδύματος. 24. Κατανοήσατε τοὺς κόρακας, ὅτι
 raiment. Consider the ravens, that
 σπείρουσιν οὐκ, οὐδὲ θερίζουσιν· οἷς ἔστιν οὐ ταμεῖον,
 they sow not, nor reap: to whom is not a store-room,
 οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ
 nor barn, and God feeds them: by how much
 μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25. Δὲ
 more do ye exceed in value the fowls? And
 τίς ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 who out of you by anxiously caring is able to have added
 ἓνα πῆχυν ἐπὶ τὴν ἡλικίαν αὐτοῦ; 26. Εἰ οὖν
 one cubit to the stature of himself? If therefore
 δύνασθε οὔτε ἐλάχιστον, τί
 ye are able to do not even the least matter, for what
 μεριμνᾶτε περὶ τῶν λοιπῶν; 27. Κατανοήσατε
 care ye anxiously about the rest? Consider
 τὰ κρίνα, πῶς αὐξάνει· κοπιᾷ οὐκ, οὐδὲ νήθει. δὲ
 the lilies, how they grow; they labour not, nor spin. but
 λέγω ὑμῖν· οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ
 I say to you; not even Solomon in all the glory
 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 28. Δὲ εἰ ὁ
 of himself was arrayed as one of these. And if
 Θεὸς ἀμφιέννυσιν οὕτως τὸν χόρτον ὄντα ἐν τῷ ἀγρῷ
 God clothes so the grass being in the field
 σήμερον, καὶ βαλλόμενον αὔριον εἰς κλίβανον, πόσῳ
 to-day, and cast to-morrow into a furnace, by how much
 μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29. Καὶ
 more will he clothe you, ye of little faith? And
 ζητεῖτε μὴ ὑμεῖς, τί φάγητε ἢ τί πίνητε,
 seek not ye, what ye shall eat or what ye shall drink,
 καὶ μετεωρίζεσθε μή. 30. Γὰρ τὰ ἔθνη τοῦ
 and waver ye not. For the nations of the
 κόσμου ἐπιζητεῖ πάντα ταῦτα· δὲ ὁ πατήρ ὑμῶν
 world seek all these things; but the father of you

οἶδεν, ὅτι χρῆζετε τούτων. 31. Πλὴν
hath known, that ye need these things. But
ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ πάντα ταῦτα
seek ye the kingdom of God, and all these things
προστεθήσεται ὑμῖν. 32. Φοβοῦ μὴ,
shall be added to you. Fear or alarm thyself not,
τὸ μικρὸν ποίμνιον· ὅτι ὁ πατὴρ ὑμῶν εὐδόκησεν δοῦναι
my little flock; for the father of you is pleased to give
ὑμῖν τὴν βασιλείαν. 33. Πωλήσατε τὰ ὑπάρχοντα
you the kingdom. Sell the present goods
ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς
of you, and give alms; make for yourselves
βαλάντια μὴ παλαιούμενα, ἀνέκλειπτον θησαυρὸν ἐν τοῖς
purses not growing old, an unfailing treasure in the
οὐρανοῖς, ὅπου κλέπτῃς ἐγγίξει οὐκ, οὐδὲ σὴς διαφθείρει.
heavens, where thief approaches not, nor moth corrupts.
34. Γὰρ ὅπου ὁ θησαυρὸς ὑμῶν ἐστίν, ἐκεῖ καὶ ἡ καρδία
For where the treasure of you is, there also the heart
ὑμῶν ἔσται. 35. Αἱ ὀσφύες ὑμῶν ἔστωσαν
of you will be. The loins of you let them be
περιεζωσμένοι, καὶ οἱ λύχνοι καιόμενοι. 36. Καὶ
girded about, and your lights burning. And
ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον
be ye like to men expecting the lord
ἑαυτῶν, ὅτε ἀναλύσει ἐκ τῶν γάμων· ἵνα,
of themselves, when he will return from the wedding; that, he
ἔλθοντος καὶ κρούσαντος, ἀνοίξωσιν αὐτῷ
having come and having knocked, they may open to him
εὐθὺς. 37. Μακάριοι οἱ ἐκεῖνοι δοῦλοι, οὓς ὁ
directly. Happy are those servants, whom their
Κύριος ἔλθων εὗρήσει γρηγοροῦντας. ἀμὴν λέγω
Lord having come shall find watching. verily I say
ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς,
to you, that he will gird himself, and he will cause them to re-
καὶ παρελθὼν διακονήσει αὐτοῖς.
cline at table, and having come forth he will serve them.
38. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ
And if he shall come in the second watch, and
ἔλθῃ ἐν τῇ τρίτῃ φυλακῇ, καὶ εὕρῃ
he shall come in the third watch, and shall find them
οὕτω, μακάριοί εἰσιν οἱ ἐκεῖνοι δοῦλοι. 39. Δὲ γινώσκετε
so, happy are those servants. But know
τοῦτο, ὅτι, εἰ ὁ οἰκοδεσπότης ᾗδει, ποῖα ὥρα ὁ
this, that, if the house-keeper had known, what hour the

κλέπτης ἔρχεται, ἂν ἐγρηγόρησεν, καὶ ἂν
thief comes, he would have watched, and would
ἀφῆκεν οὐ τὸν οἶκον αὐτοῦ διορυγῆναι.

have permitted not the house of himself to be broken through.

40. Οὖν γίνεσθε ὑμεῖς καὶ ἑτοιμοὶ ὅτι, ἢ
Therefore be ye also ready; because, what
ῥα δοκεῖτε οὐ, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
hour ye think not, the son of man comes.

41. Δὲ ὁ Πέτρος εἶπεν αὐτῷ· Κύριε, λέγεις τὴν
And Peter said to him; Lord, sayest thou
ταύτην παραβολὴν πρὸς ἡμᾶς, ἢ καὶ πρὸς πάντας;
this parable to us, or also to all?

42. Δὲ ὁ Κύριος εἶπε· Τίς ἄρα ἐστὶν ὁ πίστος
And the Lord said; Who then is the faithful
καὶ φρόνιμος οἰκόνομος, ὃν ὁ Κύριος καταστήσει
and prudent steward, whom his Lord shall set or appoint
ἐπὶ τῆς θραπειᾶς αὐτοῦ, τοῦ διδόναι
ovr the household of servants of himself, to give
τὸ σιτομέτριον ἐν καιρῷ; 43. Μακάριος ὁ ἐκεῖνος
their portion of food in due season? Happy is that

δοῦλος, ὃν ὁ Κύριος αὐτοῦ ἐλθὼν εὗρήσει
servant, whom the Lord of himself being come shall find
ποιοῦντα οὕτως. 44. Ἀληθῶς λέγω ὑμῖν, ὅτι
doing so. Truly I say to you, that

καταστήσει αὐτὸν ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ.
he shall set him over all the present goods of himself.

45. Δὲ εἰάν ὁ ἐκεῖνος δοῦλος εἴπῃ ἐν τῇ καρδίᾳ
But if that servant should say in the heart
αὐτοῦ· ὁ κύριός μου χρονίζει ἔρχεσθαι καὶ
of himself: the lord of me delays to come; and

ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,
he shall begin to beat the men-servants and the maidens,
ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. 46. Ὁ
to eat and to drink and to be drunk. The

κύριος τοῦ ἐκείνου δούλου ἔξει ἐν ἡμέρᾳ, ἢ
lord of that servant will come in a day, in which
προσδοκᾷ οὐ, καὶ ἐν ῥα, ἢ γινώσκει οὐ·
he expects him not, and in an hour, which he knows not;
καὶ διχοτομήσει αὐτὸν, καὶ θήσει τὸ μέρος
and he will cut asunder him, and he will appoint the portion
αὐτοῦ μετὰ τῶν ἀπίστων. 47. Δὲ ὁ ἐκεῖνος δοῦλος
of him with the infidels. And that servant

ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ
having known the will of the lord of himself, and

ἐτοιμάσας μὴ μὴδὲ ποιήσας πρὸς τὸ
 having prepared not nor having done according to the
 Δέλημα αὐτοῦ. δαρήσεται πολλάς. 48. Δεῖ
 will of him, shall be beaten with many stripes. But
 ὁ γνοὺς μὴ, δὲ ποιήσας ἄξια
 he having known not, and having done things worthy
 πληγῶν, δαρήσεται ὀλίγας. δὲ παντὶ ᾧ
 of stripes, shall be beaten with few. and to every one to whom
 πολὺ ἐδόθη, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ
 much was given, much shall be required from him; and
 ᾧ παρέθεντο πολὺ, αἰτήσουσιν αὐτὸν
 with whom they have deposited much, they will ask him
 περισσότερον. 49. Ἦλθον βαλεῖν πῦρ εἰς τὴν γῆν, καὶ τί
 more. I came to cast fire into the earth, and what
 θέλω, εἰ ἀνήφθη ἤδη; 50. Δεῖ ἔχω βάπτισμα
 will I, if it were kindled already? But I have a baptism
 βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ
 to be baptized, and how I am straitened until what time
 τελεσθῇ; 51. Δοκεῖτε, ὅτι παρεγενόμην
 it be finished? Suppose ye, that I am come
 δοῦναι εἰρήνην ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ'
 to give peace in the earth? nay, I say to you, but
 ἡ διαμερισμός. 52. Γὰρ ἔσονται ἀπὸ τοῦ
 rather division. For there shall be from the time
 νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ,
 now five in one house divided, three against two,
 καὶ δύο ἐπὶ τρισί. 53. Πατὴρ διαμερισθήσεται
 and two against three. Father shall be divided
 ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ
 against son, and son against father; mother against
 θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ
 daughter, and daughter against mother; mother-in-law
 ἐπὶ τὴν νόμφην αὐτῆς, καὶ νόμφη
 against the daughter-in-law of herself, and daughter-in-law
 ἐπὶ τὴν πενθερὰν αὐτῆς. 54. Δεῖ ἔλεγε καὶ
 against the mother-in-law of herself. And he said also
 τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην
 to the crowds; When he shall have seen the cloud
 ἀνατέλλουσαν ἀπὸ δυσμῶν, λέγετε εὐθέως· Ὁμβρος
 arising from the west, ye say directly; A shower
 ἔρχεται· καὶ γίνεται οὕτω. 55. Καὶ ὅταν
 comes; and it is so. And when you find
 νότον πνέοντα, λέγετε· Ὅτι ἔσται καύσων·
 the south wind blowing, ye say; That there will be heat;

καὶ γίνεται. 56. Ὑποκριταὶ, οἶδατε δοκιμάζειν
 and it is so. Hypocrites, ye have known to discern
 τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ· δὲ
 the face or aspect of the earth and of the heaven; but
 πῶς δοκιμάζετε οὐ τὸν τοῦτον καιρόν; 57. Δὲ
 how discern ye not this time? And
 τί κρίνετε οὐ καὶ ἀφ' ἑαυτῶν τὸ
 for what judge ye not even from yourselves the
 δίκαιον; 58. Γὰρ ὡς ὑπάγεις μετὰ τοῦ
 right judgment? For when thou goest with the
 ἀντιδίκου σου ἐπ' ἄρχοντα, δὸς ἐργασίαν
 adversary of the to a magistrate or ruler, give endeavour
 ἐν τῇ ὁδῷ ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε
 on the way to be delivered from him; lest ever
 κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς παραδῷ
 he drag thee to the judge, and the judge deliver
 σε τῷ πράκτορι, καὶ ὁ πράκτωρ βάλῃ
 thee to the officer, and the officer should cast
 σε εἰς φυλακὴν. 59. Λέγω σοι,
 thee into prison. I say to thee,
 ἐξέλθῃς οὐ μὴ ἐκείθεν, ἕως
 thou shalt have come out not thence, until
 οὗ ἀποδώς καὶ τὸ ἔσχατον
 what time thou shalt have paid even the last
 λεπτόν.
 mite.

Κεφ. ιγ'. 13.

1. Δέ τινες παρῆσαν ἐν τῷ αὐτῷ καιρῷ,
 And some were present in the same time,
 ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, τὸ αἷμα
 reporting to him about the Galileans, the blood
 ὧν Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν
 of whom Pilate mingled with the sacrifices
 αὐτῶν. 2. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν
 of them. And Jesus having answered said
 αὐτοῖς· δοκεῖτε, ὅτι οἱ οὗτοι Γαλιλαῖοι ἐγένοντο
 to them; think ye, that these Galileans were
 ἁμαρτωλοὶ πρὸ πάντας τοὺς Γαλιλαίους, ὅτι
 sinners above all the Galileans, because
 πεπόνθασιν τοιαῦτα; 3. Οὐχί, λέγω ὑμῖν.
 they have suffered such things? No, I say unto you;

ἀλλ' ἐὰν μετανοῇτε μὴ, πάντες ἀπολείσθαι
but if ye repent not, ye all shall perish
ὡσαύτως.

4. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ,
in like manner. Or those the ten and eight,

ἐφ' οὓς ὁ πύργος ἔπεσεν ἐν τῷ Σιλωὰμ, καὶ
upon whom the tower fell in Siloam, and
ἀπέκτεινεν αὐτούς, δοκεῖτε, ὅτι οὗτοι ἐγένοντο ὀφειλέται
killed them, think ye, that these were debtors

παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν
above all men that were dwelling in

Ἱερουσαλὴμ; 5. Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν
Jerusalem? No, I say unto you; but if

μετανοῇτε μὴ, πάντες ἀπολείσθαι ὁμοίως.
ye repent not, ye all shall perish in like manner.

6. Δὲ ἔλεγε τὴν ταύτην παραβολήν· τὶς
And he spoke this parable; a certain man

εἶχε συκὴν πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ·
had a fig-tree planted in the vineyard of himself;

καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ εὔρεν οὐ.
and he came seeking fruit on it, and found not,

7. Δὲ εἶπε πρὸς τὸν ἀμπελουργόν· ἰδοὺ, ἔρχομαι
And he said to the vine-dresser; behold, I come these

τρία ἔτη ζητῶν καρπὸν ἐν τῇ ταύτῃ συκῇ, καὶ
three years seeking fruit in this fig-tree, and

εὕρισχων οὐχ' ἔκκοψον αὐτήν· ἵνατί καὶ
I find not: cut down it: why also

καταργεῖ τὴν γῆν; 8. Δὲ ὁ
doth it render ineffectual the ground? But he

ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ
having answered saith to him: Lord, leave it also

τὸ τοῦτο ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν,
this year, until when I shall dig about it,

καὶ βάλω κόπρια. 9. Καὶ μὲν ποιήσῃ
and throw in dung. And if indeed it produce

καρπὸν· δὲ εἰ μὴγε, ἐκκόψεις αὐτήν εἰς τὸ
fruit, well: but if not, thou shalt cut down it in the

μέλλον. 10. Δὲ ἦν διδάσκων ἐν μιᾷ
future, i. e. afterwards. And he was teaching in one

τῶν συναγωγῶν ἐν τοῖς σάββασι. 11. Καὶ ἰδοὺ,
of the synagogues on the sabbath. And behold,

ἦν γυνὴ ἔχουσα πνεῦμα ἀσθενείας δέκα καὶ
there was a woman having a spirit of infirmity ten and

ὀκτὼ ἔτη· Καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη
eight years; And she was bowed together, and not able

ἀνακύψαι εἰς τὸ παντελές. 12. Δὲ ὁ
to lift up herself at all or entirely. But

ὁ Ἰησοῦς ἰδὼν αὐτήν, προσεφώνησε, καὶ εἶπεν
Jesus having seen her, called her to him, and said
αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.
to her; woman, thou art loosed from the infirmity of thee.

13. Καὶ ἐπέθηκε τὰς χεῖρας αὐτῇ· καὶ παραχρῆμα
And he laid the hands on her; and immediately
ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.
she was made straight, and she glorified God.

14. Δὲ ὁ ἀρχισυνάγωγος ἀποκριθεὶς.
But the ruler of the synagogue having answered,

ἀγανακτῶν, ὅτι ὁ Ἰησοῦς ἐθεράπευσεν τῷ
being indignant, because Jesus healed on the

σαββάτῳ, ἔλεγε τῷ ὄχλῳ· Εἰσὶν ἕξ ἡμέραι,
sabbath, said to the multitude: There are six days,

ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν
in which it behoves us to work: in these therefore

ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
coming be ye healed, and not on the day of the
σαββάτου.

15. Οὖν ὁ Κύριος ἀπεκρίθη
sabbath. Therefore the Lord answered

αὐτῷ, καὶ εἶπεν· Ὑποκριτὰ, λύει οὐχ ἕκαστος
him, and said: O hypocrite, looseth not each

ὑμῶν τῷ σαββάτῳ τὸν βοῦν αὐτοῦ ἢ τὸν
of you on the sabbath day the ox of himself or the

ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν
ass from the manger, and having led him away

ποτίζει; 16. Δὲ ἔδει οὐ ταύτην,
potizes; And behoved it not this woman,

οὔσαν θυγατέρα Ἀβραάμ, ἣν ὁ Σατανᾶς ἐδῆσεν,
being a daughter of Abraham, whom Satan has bound,

ἰδοῦ, δέκα καὶ ὀκτὼ ἔτη, λυθῆναι ἀπὸ τοῦ τούτου
lo, these ten and eight years, to be loosed from this

δεσμοῦ τῇ ἡμέρᾳ τοῦ σαββάτου; 17. Καὶ
bond on the day of the sabbath? And

αὐτοῦ λέγοντος ταῦτα, πάντες οἱ ἀντικείμενοι
he saying these things, all that were opposing

αὐτῷ κατησχύνοντο· καὶ πᾶς ὁ ὄχλος ἔχαιρεν
him were quite ashamed: and all the multitude rejoiced

ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ'
for all the glorious works that were done by

αὐτοῦ. 18. Δὲ ἔλεγε· τί ἐστὶν ἡ βασιλεία
him. And he said: to what is the kingdom

τοῦ Θεοῦ ὁμοία ; Καὶ τίνι ὁμοιάσω αὐτήν ;
 of God like ? And to what shall I liken it ?

19. Ἔστιν ὁμοία κόκκῳ σινάπεως, ὃν
 It is like a grain of mustard-seed, which
 ἄνθρωπος λαβὼν ἔβαλεν εἰς κῆπον ἑαυτοῦ·

a man having taken cast into a garden of himself ;
 καὶ ἡῤῥησε, καὶ ἐγένετο εἰς μέγα δένδρον, καὶ τὰ
 and it grew, and became into a great tree, and the
 πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
 fowls of heaven lodged in the branches

αὐτοῦ. 20. Καὶ πάλιν εἶπε· τίνι ὁμοιάσω
 of it. And again he said ; to what shall I liken

τὴν βασιλείαν τοῦ Θεοῦ ; 21. Ἔστιν ὁμοία ζύρῃ,
 the kingdom of God ? It is like leaven,

ἣν γυνὴ λαβοῦσα ἐνέκρυψεν εἰς τρία
 which a woman having taken hid into three
 σάτα ἀλεύρου, ἕως οὗ ὅλον ἐζυμάσθη.
 measures of meal, until what time the whole was leavened.

22. Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας

And he travelled through cities and villages
 διδάσκων, καὶ ποιούμενος πορείαν εἰς Ἱερουσαλήμ.

teaching, and making a journey into Jerusalem.

23. Δέ τις εἶπεν αὐτῷ· Κύριε, εἰ ὀλίγοι
 And a certain one said to him : Lord, are they few

οἱ σωζόμενοι ; Δεὶ ὁ εἶπε πρὸς αὐτούς·
 that are saved ? But he said to them ;

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς
 Strive to enter in through the strait

θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν
 gate or door : for many, I say to you, shall seek

εἰσελθεῖν, καὶ ἰσχύσουσιν οὐκ. 25. Ἀφ'
 to enter, and shall be able not. From

οὗ ὁ οἰκοδεσπότης ἀν' ἐγερθῇ,
 what time the master of the house shall have risen,

καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε
 and shall have shut the door, and ye shall have begun

ἐστάναι ἔξω, καὶ κρούειν τὴν θύραν, λέγοντες·
 to have stood without, and to knock the door, saying :

Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς
 Lord, Lord, open to us ; and having answered

εἶπῃ ὑμῖν· οἶδα ὑμᾶς οὐ, πόθεν ἐστέ.
 he shall say to you : I know you not, whence ye are.

26. Τότε ἀρξέσθε λέγειν· Ἐφάγομεν καὶ ἐπίομεν
 Then ye shall begin to say : We have eaten and drank

ἐνώπιόν σου, καὶ ἐδίδαξας ἐν ταῖς
 in the presence of thee, and thou taughtest in the
 πλατεῖαις ἡμῶν. 27. Καὶ ἐρεῖ· λέγω ὑμῖν·
 streets of us. And he will say: I say to you ;
 οἶδα ὑμᾶς οὐ, πόθεν ἐστέ· ἀπόστητε ἀπ'
 I know you not, from whence ye are: depart from
 ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. 28. Ἐκεῖ
 me all ye the workers of iniquity. There
 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν
 shall be weeping and gnashing of teeth, when
 ὁψήσθῃ· Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
 ye shall see Abraham and Isaac and Jacob and all
 τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, δὲ ὑμᾶς
 the prophets in the kingdom of God, but you
 ἐκβαλλομένους ἔξω. 29. Καὶ ἔξουσιν ἀπὸ
 cast forth out. And they shall come from
 ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου·
 the east and west, and from the north and south:
 καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
 and they shall be made to sit down in the kingdom of God.
 30. Καὶ ἰδοὺ, εἰσιν ἔσχατοι, οἱ ἔσονται πρῶτοι,
 And behold, there are last, who shall be first,
 καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι. 31. Ἐν
 and there are first, who shall be last. In
 τῇ αὐτῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι,
 the same day there came to him certain Pharisees,
 λέγοντες αὐτῷ· Ἐξέλθε, καὶ πορεύου ἐντεῦθεν·
 saying to him: Go forth, and go from hence:
 ὅτι Ἡρώδης θέλει ἀποκτεῖναί σε. 32. Καὶ
 because Herod wishes to kill thee. And
 εἶπεν αὐτοῖς· πορευθέντες εἰπατε τῇ ταύτῃ ἀλώπεκι·
 he said to them; being gone tell that fox ;
 Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἐπιτελῶ ἰάσεις σήμερον
 Lo, I cast out devils, and perform cures to-day
 καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.
 and to-morrow, and the third day I shall be perfected.
 33. Πλὴν δεῖ με πορεύεσθαι σήμερον καὶ
 Nevertheless it behoves me to walk to-day and
 αὔριον καὶ τῇ ἐχομένῃ· ὅτι ἐνδέχεται οὐ
 to-morrow and the day following: for it is to be supposed not
 προφῆτην ἀπολίσθαι ἔξω Ἱερουσαλήμ.
 that a prophet should perish without out of Jerusalem.
 34. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἣ ἀποκτείνουσα τοὺς
 Jerusalem, Jrusalem, killing the

προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
 prophets, and stoning them sent unto
 αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα
 thyself, how often would I have gathered together the children
 σου, ὃν τρόπον ὄρνις τὴν
 of thee, in what manner a hen or bird gathers the
 νοσσιὰν ἑαυτῆς ὑπὸ τὰς πτέρυγας; καὶ ἠθέλησατε
 brood of herself under her wings? and ye would
 οὐκ. 35. Ἴδού, ὁ οἶκος ὑμῶν ἀφίεται ὑμῖν.
 not. Behold, the house of you is left you:
 δὲ λέγω ὑμῖν, ὅτι ἴδητέ με
 but I say to you, that ye shall see me
 οὐ μὴ, ἕως ἂν ᾗξῃ ὅτε εἴπητε.
 not, until the time shall have come when ye shall say;
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
 Blessed is he that is coming in the name of the Lord.

Κεφ. ιδ'. 14.

1. Καὶ ἐγένετο ἐν τῷ αὐτὸν ἐλθεῖν εἰς
 And it was in the him to have come into
 οἶκόν τινος τῶν ἀρχόντων τῶν
 the house of a certain one of the rulers of the
 Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ
 Pharisees on the sabbath to eat bread, and they
 ᾗσαν παρατηρούμενοι αὐτόν. 2. Καὶ ἰδοὺ, ἦν
 were watching him. And behold, there was
 ἔμπροσθεν αὐτοῦ τις ἄνθρωπος ὑδρωπικός.
 before him a certain man having a dropsy.
3. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπε πρὸς τοὺς
 And Jesus having answered said to the
 νομικοὺς καὶ Φαρισαίους, λέγων· εἰ ἔξεστι θεραπεύειν
 lawyers and Pharisees, saying: whether is it lawful to heal
 τῷ σαββάτῳ; δὲ οἱ ἡσύχασαν. 4. Καὶ
 on the sabbath? but they were silent. And
 ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε.
 having taken hold of he healed him, and dismissed him.
5. Καὶ ἀποκριθεὶς εἶπε πρὸς αὐτούς· ὄνος
 And having answered he said to them: the ass
 ἢ βοῦς τίνος ὑμῶν ἐμπεσεῖται εἰς φρέαρ, καὶ
 or ox of whom of you shall fall into a pit, and
 οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ
 shall he not directly draw up it on the day

- τοῦ σαββάτου ; 6. Καὶ ἴσχυσαν οὐκ ἀνταποκριθῆναι
of sabbath ? And they could not answer again
αὐτῷ πρὸς ταῦτα. 7. Δὲ ἔλεγε παραβολὴν
to him to these things. And he said a parable
πρὸς τοὺς κεκλημένους, ἐπέχων, πῶς
to them *that were* called, observing, how
ἔξελέγοντο τὰς πρωτοκλισίας, λέγων πρὸς
they chose for themselves the first rooms, saying to
αὐτούς· 8. Ὅταν κληθῇς ὑπό τινος
them : When thou shalt have been called by any one
εἰς γάμους, κατακλιθῇς μὴ εἰς τὴν πρωτοκλισίαν·
into a marriage feast, he seated not in the first room ;
μήποτε ἐντιμότερός σου ἢ κεκλημένος
lest any time a more honorable person than thou be invited
ὕπ' αὐτοῦ· 9. Καὶ ὁ καλέσας σε καὶ αὐτὸν,
by him : And he having invited thee and him,
ἔλθων, ἐρεῖ σοι· Δὸς τόπον τούτῳ· καὶ τότε
having come, shall say to thee : Give place to this man ; and then
ἄρξῃ μετ' αἰσχύνῃς κατέχειν τὸν ἔσχατον τόπον·
thou shalt begin with shame to occupy the last place.
10. Ἀλλ' ὅταν κληθῇς, πορευθεὶς
But when thou shalt have been invited, having gone
ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ὁ
recline thyself in the last place, that when he
κεκληκώς σε ἔλθῃ, εἴπῃ σοι· Φίλε,
having invited thee shall come, he may say to thee : friend,
προσανάβηθι ἀνώτερον· τότε ἔσται σοι
go up higher : then there shall be to thee
δόξα ἐνώπιον τῶν συνανακειμένων
honour or esteem in the sight of those sitting together
σοί· 11. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν,
with thee. Because every one exalting himself,
ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται·
shall be humbled : and humbling himself, shall be exalted.
12. Δὲ ἔλεγε καὶ τῷ κεκληκῶτι αὐτόν· ὅταν
And he said also to him having invited him : when
ποιῇς ἄριστον ἢ δεῖπνον, φώνει μὴ τοὺς φίλους
thou makest a dinner or a supper, call not the friends
σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς
of thee, nor the brothers of thee, nor the kindred
σου, μηδὲ πλουσίους γείτονας· μήποτε αὐτοὶ
of thee, nor rich neighbours : lest at any time they
καὶ ἀντικαλέσωσί σε, καὶ ἀνταπόδομα γένηταί
also shall invite again thee, and a recompense be made

σοι. 13. Ἄλλ' ὅταν ποιῇς δοχὴν,
 to thee. But when thou makest an entertainment,
 κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς. 14. Καὶ
 call the poor, the maimed, the lame, the blind; And
 ἔσῃ μακάριος, ὅτι ἔχουσιν οὐκ
 thou shalt be happy, because they have not where-
 ἀνταποδοῦναί σοι· γὰρ ἀνταποδοθήσεται σοι
 with to recompense thee: for it shall be recompensed to thee
 ἐν τῇ ἀναστάσει τῶν δικαίων. 15. Δέ τις
 in the resurrection of the just. And a certain one
 τῶν συνανακειμένων ἀκούσας ταῦτα, εἶπεν
 of those sitting with him having heard these things, said
 αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ
 to him: Happy he, who shall eat bread in the kingdom
 τοῦ Θεοῦ. 16. Δὲ ὁ εἶπεν αὐτῷ· τίς ἀνδρῶπος
 of God. And he said to him: a certain man
 ἐποίησε μέγα δεῖπνον, καὶ ἐκάλεσε πολλοὺς. 17. Καὶ
 made a great supper, and invited many. And
 ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου
 sent the servant of himself at the hour of supper
 εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι
 to say to them that were invited: Come, because
 ἤδη πάντα ἑστὶν ἑτοιμά. 18. Καὶ πάντες
 now all things are ready. And they all
 ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι. ὁ
 began of one consent to excuse themselves. the
 πρῶτος εἶπεν αὐτῷ· Ἠγόρασα ἀγρὸν, καὶ ἔχω
 first said to him: I have bought a field, and I have
 ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε
 necessity to go out and to see it: I pray thee, have
 με παρητημένον. 19. Καὶ ἕτερος εἶπε· Ἠγόρασα
 me excused. And another said: I have bought
 πέντε ζεύγη βοῶν, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ
 five yoke of oxen, and I go to prove them: I pray
 σε, ἔχε με παρητημένον. 20. Καὶ ἕτερος εἶπεν·
 thee, have me excused. And another said:
 ἔγγραμμά γυναικα, καὶ διὰ τοῦτο δύναμαι οὐκ
 I have married a wife, and for this I can not
 ἐλθεῖν. 21. Καὶ ὁ ἐκεῖνος δοῦλος παραγενόμενος
 come. And that servant being come
 ἀπήγγειλε ταῦτα τῷ κυρίῳ αὐτοῦ. τότε ὁ
 related these things to the lord of himself. then the
 οἰκοδεσπότης ὀργισθεὶς εἶπε τῷ δούλῳ
 master of the house being angered said to the servant

αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας
of himself : Go out quickly into the streets and lanes
τῆς πόλεως, καὶ εἰσάγαγε ὧδε τοὺς πτωχοὺς καὶ
of the city, and bring in here the poor and
ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς. 22. Καὶ ὁ
maimed and lame and blind. And the

δοῦλος εἶπε· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι
servant said : Lord, it is done as thou hast ordered, and yet
ἐστὶ τόπος. 23. Καὶ ὁ κύριος εἶπε πρὸς τὸν
there is place. And the lord said to the

δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ
servant : Go out into the ways and hedges, and
ἀνάγκασον εἰσελθεῖν, ἵνα ὁ οἶκός μου γεμισθῇ.
compel them to come in, that the house of me may be filled.

24. Γὰρ λέγω ὑμῖν, ὅτι οὐδεὶς τῶν ἐκείνων ἀνδρῶν
For I say to you, that no one of those men
τῶν κεκλημένων γεύσεται τοῦ δεῖπνού μου. 25.
that were invited shall taste the supper of me.

Δὲ πολλοὶ ὄχλοι συνεπορεύοντο αὐτῷ· καὶ στραφεὶς
And many crowds went with him : and being turned
εἶπε πρὸς αὐτούς· 26. Εἴ τις ἔρχεται πρὸς με,
he said to them : If any one come to me,

καὶ μισεῖ οὐ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ
and hate not the father of himself, and the mother, and
τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ
the wife, and the children, and the brothers, and
τὰς ἀδελφάς, δὲ ἔτι καὶ τὴν ψυχὴν ἑαυτοῦ,
the sisters, and moreover also the life of himself,

δύναται οὐκ εἶναι μαθητὴς μου. 27. Καὶ ὅστις
he can not be a disciple of me. And whosoever
βαστάζει οὐ τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω
carries not the cross of himself, and comes after
μου, δύναται οὐκ εἶναι μαθητὴς μου. 28. Γὰρ τίς
me, can not be a disciple of me. For who

ἐξ ὑμῶν, θέλων οἰκοδομῆσαι πύργον, καθίσας πρῶτον
of you, wishing to build a tower, having sat down first
ψηφίζει οὐχὶ τὴν δαπάνην, εἰ ἔχει εἰς
counteth not the expence, if he have sufficient for
ἀπαρτισμόν ; 29. Ἴνα μήποτε αὐτοῦ θέντος
the finishing of it ? Lest any time he having laid

θεμέλιον, καὶ ἰσχύοντος μὴ ἐκτελέσαι, πάντες οἱ
a foundation, and being able not to finish it, all they
θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ, 30. Λέγοντες·
beholding it should begin to mock him, Saying :

ὅτι ὁ οὗτος ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ ἴσχυσεν
that this man began to build, and could
οὐκ ἐκτελέσαι. 31. Ἡ τίς βασιλεὺς πορευόμενος
not finish. Or what king going

συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, καθίσας
to encounter another king into war, having sat down
πρῶτον βουλευέται οὐχί, εἰ ἐστὶ δυνατὸς ἐν δέκα χιλιάσιν
first consulteth not, if he is able with ten thousand
ἀπανηῆται τῷ ἐρχομένῳ ἐπ' αὐτὸν μετὰ εἴκοσι χιλιάδων;
to meet him coming against him with twenty thousand?

32. Δὲ εἰ μήγε, αὐτοῦ ὄντος ἔτι πόρρω, ἀποστείλας
But if not, he being yet far off, having sent
πρεσβείαν, ἐρωτᾷ τὰ πρὸς εἰρήνην.
an embassy, desires the things relating to peace.

33. Οὖν οὕτως πᾶς ἐξ ὑμῶν, ὃς ἀποτάσσεται
Therefore so every one of you, who bids farewell
οὐ πᾶσι τοῖς ὑπάρχουσιν ἑαυτοῦ, δύναται οὐκ
not to all the present goods of himself, can not
εἶναι μαθητὴς μου. 34. Τὸ ἅλας καλόν· δὲ
be a disciple of me. The salt is a good thing; but
ἐὰν τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;
if the salt be grown insipid, with what shall it be seasoned?

35. Ἐστὶν εὐθετον οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν·
It is fit neither for the earth, nor for dunghill:
βάλλουσιν αὐτὸ ἔξω. Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.
they cast it out. He having ears to hear, let him hear.

Κεφ. ιε'. 15.

1. Δὲ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἦσαν
And all the publicans and the sinners were
ἐγγίζοντες αὐτῷ, ἀκούειν αὐτοῦ. 2. Καὶ οἱ
drawing near to him, to hear him. And the

Φαρισαῖοι καὶ οἱ γραμματεῖς διεγόγγυζον, λέγοντες· Ὅτι
Pharisees and the scribes murmured, saying: That
οὗτος προσδέχεται ἁμαρτωλοὺς, καὶ συνεσθίει αὐτοῖς.
this man receives sinners, and eats with them.

3. Δὲ εἶπε τὴν ταύτην παραβολὴν πρὸς αὐτοὺς,
And he said this parable unto them,
λέγων· 4. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν
saying: What man of you having a hundred
πρόβατα, καὶ ἀπολέσας ἐν ἑξ αὐτῶν, καταλείπει οὐ
sheep, and having lost one of them, leaves not

τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ
the ninety and nine in the desert, and goes to the
ἀπολωλὸς, ἕως εὕρῃ αὐτό; 5. Καὶ εὕρων,
lost one, till he have found it? And having found,

ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων·
he lays it upon the shoulders of himself rejoicing:
6. Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς

And having come into the house, calls together the
φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτέ
friends and the neighbours, saying unto them: Rejoice
μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ
with me, because I have found the sheep of me *that was*
ἀπολωλός. 7. Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν
lost. I say unto you, that so joy shall be in

τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ
the heaven over one sinner repenting, *more* than over
ἐννενηκονταεννέα δικαίοις, οἵτινες ἔχουσιν οὐ χρεῖαν
ninety and nine just persons, who have not need
μετανοίας. 8. Ἡ τίς γυνὴ ἔχουσα δέκα δραχμάς,
of repentance. Or what woman having ten drachmas,

ἐὰν ἀπολέσῃ μίαν δραχμὴν, ἅπτει οὐχὶ λύχνον, καὶ
if she have lost one drachma, lights not a candle, and
σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου
sweeps the house, and seeks carefully, till when
εὕρῃ; 9. Καὶ εὕροῦσα, συγκαλεῖται

she have found it? And having found it, calls together to herself
τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτέ
the friends and the neighbours, saying: Rejoice
μοι, ὅτι εὑρον τὴν δραχμὴν, ἣν ἀπώλεσα.
with me, because I found the drachma, which I lost.

10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον
So, I say unto you, joy is in the presence
τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
of the angels of God over one sinner repenting.

11. Δὲ εἶπε· τίς ἄνθρωπος εἶχε δύο υἱούς·
And he said: a certain man had two sons:

12. Καὶ ὁ νεώτερος αὐτῶν εἶπε τῷ πατρί· Πάτερ,
And the younger of them said to *his* father: Father,
δός μοι μέρος τῆς οὐσίας τὸ ἐπιβάλλον.
give me the portion of the substance *that falling to my share*.

Καὶ διεῖλεν τὸν βίον αὐτοῖς. 13. Καὶ μετ' οὐ
And he divided *his* living to them. And after not
πολλὰς ἡμέρας ὁ νεώτερος υἱὸς συναγαγὼν
many days the younger son having gathered together

ἅπαντα, ἀπεδήμησεν εἰς μακρὰν χώραν· καὶ ἐκεῖ
all, travelled into a far country ; and there
δισεκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.
squandered away the substance of himself, living prodigally.

14. Δὲ αὐτοῦ δαπανήσαντος πάντα, ἐγένετο ἰσχυρὸς
And he having spent all, there was a mighty
λιμὸς κατὰ τὴν ἐκείνην χώραν· καὶ αὐτὸς ἤρξατο
famine over that region ; and he began
ὕστερεῖσθαι. 15. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ
to be in want. And having gone he joined himself to one

τῶν πολιτῶν τῆς ἐκείνης χώρας· καὶ ἔπεμψεν αὐτὸν
of the citizens of that region : and he sent him
εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16. Καὶ
into the fields of himself to feed swine. And

ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν
he desired to fill the belly of himself from the
κερατίων, ἃν οἱ χοῖροι ἤσθιον· καὶ οὐδεὶς ἐδίδου
husks, which the swine did eat : and no one gave
αὐτῷ. 17. Δὲ ἐλθὼν εἰς ἑαυτὸν, εἶπε· Πόσοι
to him. But having come to himself, he said : How many

μισθιοὶ τοῦ πατρὸς μου περισσεύουσιν ἄρτων ;
hired servants of the father of me abound with breads ?
δὲ ἐγὼ ἀπόλλυμαι ὧδε λιμῷ. 18. Ἀναστὰς
but I am perishing here with famine. Having arisen

πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ·
I will go to the father of me, and will say to him ;
Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν
Father, I have sinned against heaven and before
σου· 19. Εἰμὶ οὐκέτι ἄξιος κληθῆναι υἱὸς
thee : I am no more worthy to be called a son

σου· Ποίησόν με ὡς ἓνα τῶν μισθίων σου.
of thee : Make me as one of the hired servants of thee.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα
And having arisen he came to the father
ἑαυτοῦ· Δὲ αὐτοῦ ἔτι ἀπέχοντος μακρὰν, ὁ
of himself : And he yet being distant far, the
πατὴρ αὐτοῦ εἶδεν αὐτὸν καὶ ἐσπλαγχνίσθη·
father of him saw him and his bowels yearned over him ;

καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ
and having run he fell upon the neck of him, and
κατεφίλησεν αὐτόν. 21. Δὲ ὁ υἱὸς εἶπεν
affectionately kissed him. And the son said

αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ
to him : Father, I have sinned against heaven and

ἐνώπιόν σου, καὶ εἰμὶ οὐκέτι ἄξιος κληθῆναι υἱός
before thee, and am no more worthy to be called a son
σου.

22. Δὲ ὁ πατήρ εἶπε πρὸς τοὺς δούλους
of thee. But the father said to the servants

αὐτοῦ· Ἐξενέγκατε τὴν πρώτην τὴν σολὴν, καὶ ἐνδύσατε
of himself: Bring out the first robe, and clothe

αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
him, and give him a ring for the hand of him, and

ὑποδήματα εἰς τοὺς πόδας· 23. Καὶ ἐνέγκαντες τὸν
shoes for the feet: And having brought the

σιτευτὸν τὸν μόσχον θύσατε· καὶ φαγόντες
fatted calf kill or sacrifice it; and having eaten

εὐφρανθῶμεν· 24. Ὅτι οὗτος ὁ υἱός μου ἦν
let us make merry: Because this the son of me was

νεκρὸς, καὶ ἀνέζησε· καὶ ἦν ἀπολωλὼς, καὶ εὗρέθη.
dead, and has revived: and was lost, and is found.

Καὶ ἤρξαντο εὐφραίνεσθαι. 25. Δὲ ὁ πρεσβύτερος
And they began to make merry. But the elder

ὁ υἱὸς αὐτοῦ ἦν ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε
son of him was in a field: and as coming he approached

τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. 26. Καὶ
the house, he heard symphonies or music and dances. And

προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο,
having called to himself one of the boys or servants enquired,

τί ταῦτα εἶη. 27. Δὲ ὁ εἶπεν αὐτῷ· ὅτι
what these things were. And he said to him: that

ὁ ἀδελφός σου ἤκει· καὶ ὁ πατήρ σου ἔθυσεν
the brother of thee is come: and the father of thee has killed

τὸν σιτευτὸν τὸν μόσχον, ὅτι ἀπέλαβεν αὐτόν
the fatted calf, because he has received him

ὕγιαίνοντα 28. Δὲ ὠργίσθη, καὶ ᾔθελεν οὐκ
sound. And he was angered, and would not

εἰσελθεῖν· οὖν ὁ πατήρ αὐτοῦ ἐξελθὼν
go in: therefore the father of him having gone out

παρεκάλει αὐτόν. 29. Δὲ ὁ ἀποκριθεὶς εἶπε
entreated him. But he having answered said

τῷ πατρί· Ἰδοὺ, δουλεύω σοι τοσαῦτα ἔτη, καὶ
to his father: Behold, I serve thee so many years, and

οὐδέποτε παρῆλθον ἐντολὴν σου, καὶ ἔδωκας
never transgressed a command of thee, and thou gavest

οὐδέποτε ἔριφον ἐμοί, ἵνα εὐφρανθῶ μετὰ τῶν φίλων
never a kid to me, that I might make merry with the friends

μου. 30. Δὲ ὅτε οὗτος ὁ υἱός σου, ὁ
of me. But when this the son of thee, he

καταφαγὼν τὸν βίον σου μετὰ πόρνων, ἦλθεν,
 having devoured the living of thee with harlots, came,
 ἔθυσας αὐτῷ τὸν σιτευτὸν τὸν μόνον. 31. Δὲ
 thou hast killed for him the fatted calf. And
 ὁ εἶπεν αὐτῷ· Τέκνον, σὺ εἶ πάντοτε μετ' ἐμοῦ, καὶ
 he said to him: Child, thou art always with me, and
 πάντα τὰ ἐμά ἐστι σά. 32. Δὲ ἔδει
 all my goods are thine. But it was fit
 εὐφρανθῆναι καὶ χαρῆναι, ὅτι οὗτος ὁ ἀδελφός σου
 to make merry and rejoice, for this the brother of thee
 ἦν νεκρός, καὶ ἀνέζησε· καὶ ἦν ἀπολωλώς, καὶ
 was dead, and has revived: and was lost, and
 εὑρέθη.
 is found.

Κεφ. ιστ'. 16.

1. Δὲ ἔλεγε καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· ἦν
 And he said also to the disciples of himself: there was
 τις πλούσιος ἄνθρωπος. ὃς εἶχεν οἰκονόμον· καὶ
 a certain rich man, who had a steward: and
 οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
 this man was accused to him as squandering away the
 ὑπάρχοντα αὐτοῦ. 2. Καὶ φωνήσας αὐτὸν, εἶπεν
 substance of him. And having called him, he said
 αὐτῷ· Τί ἀκούω τοῦτο περὶ σοῦ; ἀπόδος τὸν
 to him: For what hear I this about thee? give the
 λόγον τῆς οἰκονομίας σου· γὰρ δυνήσῃ οὐκ ἔτι
 account of the stewardship of thee: for thou shalt be able no more
 οἰκονομεῖν. 3. Δὲ ὁ οἰκονόμος εἶπεν ἐν ἑαυτῷ· τί
 to be a steward. And the steward said in himself: what
 ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν
 shall I do, because the lord of me is taking away the
 οἰκονομίαν ἀπ' ἐμοῦ: ἰσχύω οὐ σκάπτειν, αἰσχύνομαι
 stewardship from me? I can not dig, I am ashamed
 ἐπαιτεῖν. 4. Ἔγνων τί ποιήσω, ἵνα, ὅταν
 to beg. I have known what I shall do, that, when
 μετασταθῶ τῆς οἰκονομίας, δέξωνταί με
 I shall be removed from the stewardship, they may receive me
 εἰς τὰς οἰκους αὐτῶν. 5. Καὶ προσκαλεσάμενος
 into the houses of themselves. And having called to himself
 ἕκαστον ἓνα τῶν χρεωφειλετῶν τοῦ κυρίου αὐτοῦ,
 each one of the debtors of the lord of himself,

ἔλεγε τῷ πρῶτῳ· Πόσον ὀφείλεις τῷ κυρίῳ
he said to the first: How much owest thou to the lord

μου; 6. Δὲ ὁ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ
of me? And he said: An hundred baths of oil. And

εἶπεν αὐτῷ· Δέξαι τὸ γράμμα σου, καὶ καθίσας
he said to him: Take thee the bill of thee, and having sat

ταχέως γράψον πενήκοντα. 7. Ἐπειτα εἶπεν
down quickly write fifty. Afterwards he said

ἐτέρῳ· Δὲ πόσον ὀφείλεις σύ; Δὲ ὁ εἶπεν·
to another: And how much owest thou? And he said:

Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ·
An hundred measures of wheat. And he saith to him:

Δέξαι τὸ γράμμα σου, καὶ γράψον ὀγδοῦκοντα.
Take thee the bill of thee, and write eighty.

8. Καὶ ὁ κύριος ἐπῆνεσεν τὸν οἰκονόμον τῆς ἀδικίας,
And the lord commended the steward of injustice,

ὅτι ἐποίησε φρονιμῶς· ὅτι οἱ υἱοὶ τοῦ τούτου
because he did prudently; for the sons of this

αἰῶνος εἰσὶν εἰς τὴν γενεὰν τὴν ἑαυτῶν
age or world are in the generation that is of themselves

φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. 9. Καγὼ
more prudent above the sons of the light. And I

λέγω ὑμῖν· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
say to you: Make for yourselves friends of the

μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε,
mammon of unrighteousness, that, when ye fail,

δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.
they may receive you into the everlasting habitations.

10. Ὁ πιστὸς ἐν ἐλαχίστῳ, ἐστὶ πιστὸς
He that is faithful in the least, is faithful

καὶ ἐν πολλῷ· καὶ ὁ ἀδίκος ἐν ἐλαχίστῳ, ἐστὶ καὶ
also in much: and the unjust in a least thing, is also

ἀδίκος ἐν πολλῷ. 11. Εἰ οὖν ἐγένεσθε οὐ πιστοὶ ἐν
unjust in much. If therefore ye were not faithful in

τῷ ἀδίκῳ μαμωνᾶ, τίς πιστεύσει ὑμῖν τὸ ἀληθινόν;
the unrighteous mammon, who shall trust to you the true riches?

12. Καὶ εἰ ἐγένεσθε οὐ πιστοὶ ἐν τῷ ἄλλοτρίῳ,
And if ye were not faithful in another's property,

τίς δώσει ὑμῖν τὸ ὑμέτερον; 13. Οὐδεὶς οἰκέτης
who shall give to you your own? None domestic

δύναται δουλεύειν δυσὶ κυρίοις· γὰρ ἢ μισήσει
can serve two lords or masters; for either he will

τὸν ἓνα, καὶ ἀγαπήσει τὸν ἕτερον· ἢ ἀνδέξεται
hate the one, and will love the other; or he will adhere to

ἐνός, καὶ καταφρονήσει τοῦ ἑτέρου. Δύνασθε οὐ δουλεύειν
 one, and he will despise the other. Ye can not serve
 Θεῷ καὶ μαμμωνᾷ. 14. Δὲ καὶ οἱ Φαρισαῖοι,
 God and mammon. And also the Pharisees,

ὑπάρχοντες φιλάργυροι, ἤκουον πάντα ταῦτα· καὶ
 being covetous, heard all these words: and
 ἐξεμυκτήριζον αὐτόν. 15. Καὶ εἶπεν αὐτοῖς· Ὑμεῖς
 they sneered at him. And he said to them: Ye

εἰστέ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν
 are they who are justifying themselves before
 ἀνθρώπων· Δὲ ὁ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι
 men: But God knoweth the hearts of you: for
 τὸ ὑψηλὸν ἐν ἀνθρώποις, βδέλυγμα
 the thing that is high among men, is an abomination
 ἐνώπιον τοῦ Θεοῦ. 16. Ὁ νόμος καὶ οἱ
 in the sight of God. The law and the

προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ
 prophets were until John: from then, i. e. that time, the
 βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς βιάζεται
 kingdom of God is preached, and every one forces his
 εἰς αὐτήν. 17. Δέ ἐστιν εὐκοπώτερον τὸν
 way into it. But it is easier for the

οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ μίαν κεραίαν
 heaven and the earth to pass away, than for one tittle
 τοῦ νόμου πεσεῖν. 18. Πᾶς ὁ ἀπολύων τὴν
 of the law to fall. Every one putting away the

γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει·
 wife of himself, and marrying another, committeth adul-
 καὶ πᾶς ὁ γαμῶν ἀπολελυμένην ἀπὸ
 tery: and every one marrying her put away from
 ἀνδρὸς, μοιχεύει. 19. Δὲ ἦν
 her husband, committeth adultery. And there was

τις πλούσιος ἄνθρωπος, καὶ ἐνεδιδύσκετο πορφύραν
 a certain rich man, and he wore purple
 καὶ βύσσον, εὐφραίνόμενος λαμπρῶς καθ' ἡμέραν.
 and fine linen, feasting splendidly every day.

20. Δὲ ἦν τις πτωχὸς ὀνόματι Λάζαρος,
 And there was a certain poor man by name Lazarus,
 ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,
 who had been cast at the gate of him ulcerated,

21. Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν
 And desiring to be fed from the crumbs
 πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ
 falling from the table of the rich man: but even

οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. 22.
the dogs coming licked the sores of him.

Δὲ ἐγένετο τὸν πτωχὸν ἀποθανεῖν,
But it was or came to pass that the poor man to have died,
καὶ αὐτὸν ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων εἰς τὸν
and him to have been carried by the angels into the
κόλπον Ἀβραάμ· δὲ καὶ ὁ πλούσιος ἀπέθανε,
bosom of Abraham: and also the rich man died,
καὶ ἐτάφη. 23. Καὶ ἐν τῷ ᾄδῃ, ἐπάρας τοὺς
and was buried. And in hell having lifted up the

ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν
eyes of himself, being in torments, he sees
Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις
Abraham from afar off, and Lazarus in the bosoms
αὐτοῦ. 24. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ
of him. And he having cried out said: Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα
Abraham, have mercy upon me, and send Lazarus, that
βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος,
he may dip the tip of the finger of himself in water,
καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν
and may cool the tongue of me: for I am tormented in
τῇ ταύτῃ φλογί. 25. Δὲ Ἀβραάμ εἶπε· Τέκνον,
this flame. But Abraham said: Son,

μνήσθητι, ὅτι ἀπέλαβες τὰ ἀγαθὰ σου
remember, that thou hast received the good things of thee
ἐν τῇ ζωῇ σου. καὶ Λάζαρος ὁμοίως τὰ κακά
in the life of thee, and Lazarus likewise the evil:
δὲ νῦν ὁδὲ παρακαλεῖται, δὲ σὺ ὀδυνᾷσαι. 26.
but now he is comforted, and thou art tormented.

Καὶ ἐπὶ πᾶσι τούτοις, μέγα χάσμα ἐστήρικται
And upon or to all these things, a great chasm has been fixed
μεταξὺ ἡμῶν καὶ ὑμῶν, ὅπως οἱ θέλונτες διαβῆναι
between us and you, that they wishing to pass
ἐνθεν πρὸς ὑμᾶς, δύνωνται μὴ, μηδὲ οἱ διαπερῶσιν
from hence to you, can not, nor they pass
ἐκεῖθεν πρὸς ἡμᾶς. 27. Δὲ εἶπεν· Οὖν ἐρωτῶ σε,
from thence to us. But he said: Then I beseech thee,

πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς
father, that thou wouldest send him into the house of the father
μου. 28. Γὰρ ἔχω πέντε ἀδελφούς· ὅπως διαμαρτύρηται
of me. For I have five brothers: that he may testify
αὐτοῖς, ἵνα καὶ αὐτοὶ ἔλθωσιν μὴ εἰς τὸν τοῦτον
unto them, that also they come not into this

τόπον τῆς βασάνου. 29. Ἀβραάμ λέγει αὐτῷ.
 place of torment. Abraham saith unto him :
 ἔχουσι Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν
 They have Moses and the prophets : let them hear
 αὐτῶν. 30. Δὲ ὁ εἶπεν Οὐχί, πᾶτερ Ἀβραάμ·
 them. But he said : Nay, father Abraham :
 ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς,
 but if one from the dead should go to them,
 μετανοήσουσιν. 31. Δὲ εἶπεν αὐτῷ· Εἰ
 they will repent. But he said to him : If
 ἀκούουσιν οὐκ Μωσέως καὶ τῶν προφητῶν, οὐδὲ
 they hear not Moses and the prophets, neither
 πεισθήσονται, ἐάν τις ἀναστῇ ἐκ
 will they be persuaded, if some one should rise from
 νεκρῶν.
 dead.

Κεφ. ιζ'. 17.

1. Δὲ εἶπε πρὸς τοὺς μαθητάς· ἐστὶν ἀνένδεκτον
 And he said to the disciples : it is impossible
 τοῦ τὰ σκάνδαλα ἐλθεῖν μὴ δὲ οὐαί, δι'
 for offences to come not : but woe to him, through
 οὗ ἔρχεται. 2. Λυσιτελεῖ αὐτῷ, εἰ
 whom they come. It is advantageous for him, if
 ὀνικὸς μύλος περίκειται περὶ
 a great mill-stone or mill-stone worked by asses is laid around
 τὸν τράχηλον αὐτοῦ, καὶ ῥρίπται εἰς τὴν
 the neck of him, and that he has been cast into the
 θάλασσαν, ἢ ἵνα σκανδαλίσῃ
 sea, than that he should have offended or laid a stum-
 βλιν-stone for one of these little ones.
 3. Προσέχετε ἑαυτοῖς· δὲ ἐὰν ὁ ἀδελφός
 Take heed to yourselves : and if the brother
 σου ἁμάρτη εἰς σέ· ἐπιτίμησον αὐτῷ·
 of thee have trespassed against thee, rebuke him :
 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 4. Καὶ
 and if he have repented, forgive him. And
 ἐὰν ἁμάρτη εἰς σέ ἑπτὰκις τῆς
 if he have trespassed against thee seven times in the
 ἡμέρας, καὶ ἐπιστρέψῃ ἑπτὰκις τῆς
 day, and have turned to repent seven times in the

- ἡμέρας, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.
 day, saying: I repent: thou shalt forgive him.
5. Καὶ οἱ ἀπόστολοι εἶπον τῷ Κυρίῳ· πρόσθε
 And the apostles said to the Lord: add
 πίστιν ἡμῖν. 6. Δὲ ὁ Κύριος εἶπεν· Εἰ εἴχετε
 faith to us. And the Lord said: If ye had
 πίστιν ὡς κόκκον σινάπεως, ἂν ἐλέγετε
 faith as a grain of mustard-seed, ye would say
 τῇ ταύτῃ συκαμίνῳ· Ἐκριζώθητι, καὶ
 to this sycamore-tree: Be thou rooted out, and
 φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ἂν ὑπήκουσεν
 be thou planted in the sea: and it should obey
 ὑμῖν. 7. Δὲ τίς ἐξ ὑμῶν ἔχων δοῦλον
 you. But who of you having a servant
 ἀροτριῶντα ἢ ποιμαίνοντα, ὃς ἐρεῖ
 ploughing or feeding the flock, who will say
 εἰσελθόντι ἐκ τοῦ ἀγροῦ· Παρελθὼν
 to him entering from the field: Having come in
 εὐθέως ἀνάπεσαι; 8. Ἄλλ' ἐρεῖ οὐχὶ αὐτῷ·
 directly sit down? But will he say not to him:
 Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος
 Prepare something that I may sup, and having girt thy-
 διακόνει μοι, ἕως φάγω καὶ πῖω·
 self round minister to me, until I have eaten and drank;
 καὶ μετὰ ταῦτα σὺ φάγεσαι καὶ πίεσαι.
 and after these things thou shalt eat and thou shalt drink.
9. Μὴ ἔχει χάριν τῷ ἐκείνῳ δούλῳ, ὅτι
 Whether has he thank to that servant, because
 ἐποίησε τὰ διαταχθέντα; δοκῶ οὐκ.
 he did the things ordered him? I think not.
10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
 So also ye, when ye shall have done all
 τὰ διαταχθέντα ὑμῖν, λέγετε· ὅτι ἐσμὲν
 the things ordered you, say: that we are
 ἀχρεῖοι δοῦλοι· ὅτι πεποίηκαμεν ὃ
 unprofitable servants: because we have done what
 ὠφείλομεν ποιῆσαι. 11. Καὶ ἐγένετο ἐν
 we ought to have done. And it came to pass in
 τῷ αὐτῷ πορεύεσθαι εἰς Ἱερουσαλὴμ, καὶ αὐτὸς
 the him to go into Jerusalem, and he
 διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.
 passed through the middle of Samaria and Galilee.
12. Καὶ αὐτοῦ εἰσερχομένου εἰς τινὰ κώμην, δέκα
 And he entering into a certain village, ten

ανδρες λεπροι ἀπήντησαν αὐτῷ, οἱ ἕστησαν
men that were lepers met him, who stood
πόρρωθεν. 13. Καὶ αὐτοὶ ᾤσαν φωνήν,
a far off. And they raised their voice,

λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying: Jesus master, have mercy on us.

14. Καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες
And having seen them he said to them: having gone

ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο
shew yourselves to the priests. And it came to pass

ἐν τῷ αὐτοὺς ὑπάγειν, ἑκαθαρίσθησαν. 15. Δὲ
in the them to go away, they were cleansed. But

εἷς ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε,
one of them, having seen that he was healed, returned,

δοξάζων τὸν Θεὸν μετὰ μεγάλης φωνῆς.
glorifying God with a great, i. e. loud, voice.

16. Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
And he fell upon his face near the feet

αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεΐτης.
of him, thanking him: and he was a Samaritan.

17. Δὲ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν· οὐχὶ οἱ
But Jesus having answered said; were not the

δέκα ἑκαθαρίσθησαν; δὲ ποῦ οἱ ἐννέα;
ten cleansed? but where are the nine?

18. Εὐρέθησαν οὐχ ὑποστρέψαντες δοῦναι
Were there found not any having returned to give

δόξαν τῷ Θεῷ, εἰ μὴ ὁ οὗτος ἀλλογενής;
glory to God, if not or except this alien-born?

19. Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου.
And he said to him: Having arisen go thy way;

ἡ πίστις σου σέσωκέ σε. 20. Δὲ
the faith of thee hath saved thee. And

ἐπερωτηθεὶς ὑπὸ τῶν Φαρισαίων, πότε ἡ βασιλεία
being asked by the Pharisees, when the kingdom

τοῦ Θεοῦ ἔρχεται, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Ἡ
of God comes, he answered them, and said: The

βασιλεία τοῦ Θεοῦ ἔρχεται οὐ μετὰ παρατηρήσεως·
kingdom of God comes not with observation:

21. Οὐδὲ ἐροῦσιν· Ἴδού ὧδε, ἢ, ἰδού
Neither shall they say: Behold here, or, behold

ἐκεῖ· γὰρ ἰδού, ἡ βασιλεία τοῦ Θεοῦ ἐστίν
there: for behold, the kingdom of God is

ἐντὸς ὑμῶν. 22. Δὲ εἶπε πρὸς τοὺς μαθητάς·
among you. But he said to the disciples:

ἡμέραι ἐλεύσονται, ὅτε ἐπιθυμήσετε ἰδεῖν μίαν
 days will come, when ye shall desire to see one
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου· καὶ ὄψεσθε
 of the days of the son of man; and ye shall see
 οὐ. 23. Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε,
 not. And they will say to you: Behold here,

ἢ, ἰδοὺ ἐκεῖ· ἀπέλθητε μὴ, μηδὲ
 or, behold there: ye shall have gone out not, nor
 διώξετε. 24. Γὰρ ὥσπερ ἡ ἀστραπή,
 shall ye have followed. For as the lightning,

ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν, λάμπει
 shining from this part under heaven, shineth
 εἰς τὴν ὑπ' οὐρανόν· οὕτως ὁ υἱὸς τοῦ
 into that part under heaven: so the son of
 ἀνθρώπου ἔσται ἐν τῇ ἡμέρᾳ αὐτοῦ. 25. Δὲ
 man shall be in the day of him. But

πρῶτον δεῖ αὐτὸν παθεῖν πολλὰ,
 first it behoveth him to have suffered many things,
 καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς ταύτης
 and to have been disapproved or rejected of this
 γενεᾶς. 26. Καὶ καθὼς ἐγένετο ἐν ταῖς
 generation. And according as it was in the

ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς
 days of Noah, so it shall be also in the
 ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 27. Ἦσθιον,
 days of the son of man. They did eat,

ἔπινον, ἐγάμουν, ἐξεγαμίζοντο,
 they drank, they married, they were given in marriage,
 ἄχρι ἧς ἡμέρας Νῶε εἰσῆλθεν εἰς τὴν κιβωτόν·
 until what day Noah entered into the ark:

καὶ ὁ κατακλυσμὸς ἦλθεν, καὶ ἀπώλεσεν ἅπαντας.
 and the deluge came, and destroyed them all.

28. Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ·
 Likewise also as it was in the days of Lot:

ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν,
 they did eat, they drank, they bought, they sold,
 ἐφύτευον, ὠκοδόμουν· 29. Δὲ ἢ ἡμέρᾳ
 they planted, they built; But in what day

Λῶτ ἐξῆλθεν ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ
 Lot went out from Sodom, it rained fire and
 θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·
 brimstone from heaven, and destroyed them all:

30. Κατὰ ταῦτα ἔσται ἢ ἡμέρᾳ
 According to the same it shall be in what day

ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31. Ἐν τῇ
the son of man is revealed. In
ἐκείνῃ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ
that day, he who shall be upon the house-top, and
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
the instruments or furniture of him in the house,
καταβάτω μὴ ἄραι αὐτά· καὶ ὁ ἐν
let him descend not to take them; and he that is in
τῷ ἀγρῷ, ὁμοίως ἐπιστρέψάτω μὴ εἰς τὰ
the field, likewise let him return not to the things
ὀπίσω. 32. Μνημονεύετε τῆς γυναικὸς Λώτ.
left behind. Remember the wife of Lot.
33. Ὁς ἐὰν ζητήσῃ σωσαι τὴν
He who shall have sought to save the
ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν
life of himself, shall lose it; and he who
ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν. 34. Λέγω
shall have lost it, shall make it alive. I say
ὑμῖν ταύτη τῇ νυκτὶ δύο ἔσονται ἐπὶ
to you; in the same night two persons shall be on
μίας κλίνης· εἷς παραληφθήσεται, καὶ ὁ ἕτερος
one bed: one shall be taken, and the other
ἀφεθήσεται. 35. Δύο ἔσονται ἀλῆθουσαι
shall be left. Two women shall be grinding
ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ
on the same place: the one shall be taken, and the
ἑτέρα ἀφεθήσεται. 36. Καὶ ἀποκριθέντες λέγουσιν
other shall be left. And having answered they say
αὐτῷ· Ποῦ, Κύριε; δὲ ὁ εἶπεν αὐτοῖς· ὅπου
to him: Where, Lord? and he said to them: where
τὸ σῶμα, ἐκεῖ οἱ ἀετοὶ συναχθήσονται.
the body is, there the eagles will be gathered together.

Κεφ. ιη'. 18.

1. Δὲ ἔλεγε καὶ παραβολὴν αὐτοῖς, πρὸς τὸ
And he spoke also a parable to them, to the
* δεῖν προσεύχασθαι πάντοτε, καὶ μὴ ἐκκακεῖν,
necessity to pray always, and not to faint,
2. Λέγων· ἦν ἓν τινι πόλει τις κριτὴς
Saying; there was in a certain city a judge
φοβούμενος μὴ τὸν Θεόν, καὶ ἐντρεπόμενος μὴ ἄνθρωπον.
fearing not God, and respecting not man.

* A Greek infinitive, with an article before it, may be rendered into English by a substantive.

3. Δὲ τὴν χήρα ἐν τῇ ἐκείνῃ πόλει· καὶ ἦρχετο
And *there* was a widow in that city: and she came
πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου
to him, saying: Right me of the adversary
μου.

4. Καὶ ἠθέλησεν οὐκ ἐπὶ χρόνον· δὲ μετὰ
of me. And he would not to a time: but after
ταῦτα εἶπεν ἐν ἑαυτῷ· καὶ εἰ φοβοῦμαι οὐ
these *things* he said in himself; even though I fear not
τὸν Θεόν, καὶ ἐντρέπομαι οὐκ ἄνθρωπον.

5. Γεῖ
God, and regard not man: At least

διὰ τὸ τὴν ταύτην χήραν παρέχειν μοι κόπον,
through *that* this widow to give me trouble or labour,
ἐκδικήσω αὐτήν· ἵνα μὴ ἐρχομένη εἰς τέλος ὑπωπιάξῃ
I will redress her; lest coming unto the end she stun
με.

6. Δὲ ὁ Κύριος εἶπεν· ἀκούσατε, τί
me with her cries. And the Lord said: hear, what

ὁ κριτὴς τῆς ἀδικίας λέγει· 7. Δὲ
the judge of injustice or unjust judge saith; And

ὁ Θεὸς ποιήσει οὐ μὴ τὴν ἐκδίκησιν τῶν
God shall he perform not the vindication of the

ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ
elect of himself crying to him day and

νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8. Λέγω
night, although bearing long over them? I say

ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν
to you, that he will perform the vindication or redress of them

ἐν τάχει· πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν
with speed: but the son of man having come

ἄρα εὕρήσει τὴν πίσιν ἐπὶ τῆς γῆς; 9. Δὲ
therefore shall he find the faith upon the earth? And

εἶπε καὶ τὴν ταύτην παραβολὴν πρὸς τινὰς τοὺς
he said also this parable to some

πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ
relying on themselves that they are just, and

ἐξουθενοῦντας τοὺς λοιπός· 10. Δύο ἄνθρωποι
despising or setting at nought the rest; Two men

ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος,
went up into the temple to pray: the one a Pharisee,

καὶ ὁ ἕτερος τελώνης. 11. Ὁ Φαρισαῖος σταθεὶς
and the other a publican. The Pharisee having stood

πρὸς ἑαυτὸν προσηύχετο ταῦτα. Ὁ Θεὸς, εὐχαριστῶ
to himself prayed these words. God, I thank

σοι, ὅτι εἰμὶ οὐκ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἀρπαγες,
thee, that I am not as the rest of men, rapacious,

ἀδικοι, μοιχοί, ἢ καὶ ὡς ὁ οὗτος τελώνης. 12. Νησεύω
unjust, adulterers, or even as this publican. I fast

δὶς τοῦ σαββάτου, ἀποδεκαῶν πάντα ὅσα κτῶμαι.
twice on the sabbath, I tithe all things as many as I possess.

13. Καὶ ὁ τελώνης ἐστὼς μακρόθεν ἤθελεν οὐκ
And the publican having stood afar off would

οὐδὲ ἐπᾶραι τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν· ἀλλ'
not even lift up the eyes unto heaven: but

ἐτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων· ὁ Θεὸς, ἰλάσθητί
smote on the breast of himself, saying: God, be merciful

μοι τῷ ἁμαρτωλῷ. 14. Λέγω ὑμῖν, οὗτος κατέβη
to me the sinner. I say to you, this man went down

εἰς τὸν οἶκον αὐτοῦ δεδικαιωμένος, ἢ γὰρ ἐκεῖνος·
to the house of himself justified, rather than that one:

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται
because every one exalting himself, shall be humbled:

δὲ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται. 15. Δὲ
and he humbling himself, shall be exalted. And

καὶ προσέφερον τὰ βρέφη αὐτῷ, ἵνα
also they brought little children to him, that

ἅπτηται αὐτῶν· δὲ οἱ μαθηταὶ ἰδόντες
he might touch them: but the disciples having seen this

ἐπετίμησαν αὐτοῖς. 16. Δὲ ὁ Ἰησοῦς προσκαλεσάμενος
rebuked them. But Jesus having called to himself

αὐτὰ, εἶπεν· Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με,
them, said: Permit the little children to come to me,

καὶ κωλύετε αὐτὰ μή· γὰρ τῶν τοιούτων ἐστὶν ἡ βασιλεία
and forbid them not: for of such is the kingdom

τοῦ Θεοῦ. 17. Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν
of God. Verily I say to you, he who

δέξηται μὴ τὴν βασιλείαν τοῦ Θεοῦ ὡς
shall have received not the kingdom of God as

παιδίον, εἰσέλθῃ οὐ μὴ εἰς αὐτήν. 18. Καί
a little child, shall enter not into it. And

τις ἄρχων ἐπηρώτησεν αὐτὸν, λέγων· Ἀγαθὲ διδάσκαλε,
a certain ruler asked him, saying: Good master,

ποιήσας τί κληρονομήσω αἰώνιον ζωὴν; 19. Δὲ
having done what shall I inherit eternal life? And

ὁ Ἰησοῦς εἶπεν αὐτῷ· τί λέγεις μὲ
Jesus said to him: for what callest thou me

ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.
good? no one is good, if not or except one, God.

20. Οἶδας τὰς ἐντολάς· Μοι-
Thou hast known the commandments; Thou

χεύσης μή· φονεύσης μή· Κλέψης
 shalt commit adultery not : thou shalt kill not : thou shalt steal
 μή· ψευδομαρτυρήσης μή· τίμα τὸν πατέρα
 not : thou shalt bear false witness not : honour the father
 σου, καὶ τὴν μητέρα σου. 21. Δὲ ὁ εἶπε·
 of thee, and the mother of thee. But he said :
 Ἐφυλαξάμην πάντα ταῦτα ἐκ νεότητός μου.
 I have kept all these things from the youth of me.
 22. Δὲ ὁ Ἰησοῦς ἀκούσας ταῦτα, εἶπεν αὐτῷ·
 And Jesus having heard these things, said to him :
 Ἐν ἔτι λείπει σοι· πώλησον πάντα ὅσα
 One thing yet is wanting thee : sell all things as many as
 ἔχεις καὶ διάδος πτωχοῖς, καὶ ἔξεις
 thou hast and distribute to the poor, and thou shalt have
 θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. 23. Δὲ
 treasure in heaven : and hither, follow me. But
 ὁ ἀκούσας ταῦτα, ἐγένετο περὶ λυπος· γὰρ
 he having heard these words, became very sorrowful ; for
 ἦν σφόδρα πλούσιος. 24. Δὲ ὁ Ἰησοῦς ἰδὼν
 he was exceedingly rich. And Jesus having seen
 αὐτὸν γενόμενον περὶ λυπον, εἶπε· Πῶς δυσκόλως οἱ ἔχουρες
 him become very sorrowful, said : How difficultly they having
 τὰ χρήματα εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.
 riches shall enter into the kingdom of God.
 25. Γάρ ἐστιν εὐκοπώτερον κάμηλον εἰσελθεῖν διὰ
 For it is easier for a camel to enter through
 τρυμαλιᾶς ῥαφίδος, ἢ πλούσιον εἰσελθεῖν εἰς τὴν
 the bore of a needle, than for a rich man to enter into the
 βασιλείαν τοῦ Θεοῦ. 26. Δὲ οἱ ἀκούσαντες εἶπον·
 kingdom of God. And they having heard said :
 Καὶ τίς δύναται σωθῆναι ; 27. Δὲ ὁ εἶπε·
 And who can be saved ? But he said :
 τὰ ἀδύνατα παρὰ ἀνθρώποις, ἐστὶ δυνατὰ
 the things that are impossible with men, are possible
 παρὰ τῷ Θεῷ. 28. Δὲ ὁ Πέτρος εἶπεν· Ἰδοὺ, ἡμεῖς
 with God : And Peter said : Behold, we
 ἀφήκαμεν πάντα, καὶ ἠκολουθήταμέν σοι. 29. Δὲ
 have left all, and have followed thee. And
 ὁ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἐστὶν οὐδεὶς,
 he said to them : Verily I say to you, that there is no one,
 ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,
 who has left house, or parents, or brothers, or a wife,
 ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,
 or children, for the sake of the kingdom of God,

30. Ὁς ἀπολάβῃ οὐ μὴ πολλαπλασίονα ἐν τῷ

Who shall have received not manifold more in
τούτῳ καιρῷ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, αἰώνιον
this time, and in the age or world coming, eternal
ζωήν. 31. Δὲ παραλαβὼν τοὺς δώδεκα, εἶπε πρὸς
life. And having taken the twelve, he said to

αὐτοὺς· Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ πάντα
them: Behold, we go up into Jerusalem, and all

τὰ γεγραμμένα διὰ τῶν προφητῶν τελεσθήσεται,
the things written through the prophets shall be accom-

τῷ υἱῷ τοῦ ἀνθρώπου. 32. Γὰρ
plished, to the son of man. For

παράδοθήσεται τοῖς ἔθνεσι, καὶ ἐμπαυχθήσεται,
he shall be delivered to the gentiles, and he shall be mocked,

καὶ ὕβρισθήσεται, καὶ ἐμπτυσθήσεται·
and shall be spitefully treated, and shall be spit upon :

33. Καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ
And having scourged they will kill him; and the

τρίτῃ τῇ ἡμέρᾳ ἀναστήσεται. 34. Καὶ αὐτοὶ
third day he shall rise again. And they

συνῆκαν οὐδέν τούτων· καὶ τὸ τοῦτο ῥῆμα ἦν
understood nothing of these things; and this saying was

κεκρυμμένον ἀπ' αὐτῶν, καὶ ἐγίνωσκον οὐ τὰ
hidden from them, and they knew not the things

λεγόμενα. 35. Δὲ ἐγένετο ἐν τῷ αὐτὸν ἐγγίξειν
spoken. And it was in the him to draw near

εἰς Ἱεριχώ, τις τυφλὸς ἐκάθητο παρὰ τὴν
to Jericho, a certain blind man sat down near the

ὁδὸν προσαιτῶν. 36. Δὲ ἀκούσας ὄχλου διαπορευομένους,
road begging. And having heard a crowd passing through,

ἐπυνθάνετο, τί τοῦτο εἴη; 37. Δὲ ἀπήγγειλαν
he asked, what this might be? And they told

αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38.
him, that Jesus the Nazarene passes by.

Καὶ ἐβόήσεν, λέγων· Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν
And he cried out, saying: Jesus, son of David, have mercy on

με. 39. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα
me. And they going before rebuked him, that

σιωπήσῃ· δὲ αὐτὸς ἔκραζε πολλῷ μᾶλλον·
he would be silent: but he cried out much more:

Τίε Δαβὶδ, ἐλέησόν με. 40. Δὲ ὁ Ἰησοῦς
Son of David, have mercy on me. But Jesus

σταθεὶς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· δὲ
having stood, ordered him to be led to himself: and

αὐτοῦ ἐγγίσαντος ἐπηρώτησεν αὐτὸν, 41. Λέγων·
 he having approached he asked him, Saying:
 τί θέλεις ποιήσω σοι; Δὲ ὁ εἶπε·
 what wilt thou that I should do to thee? And he said:
 Κύριε, ἵνα ἀναβλέψω. 42. Καὶ ὁ Ἰησοῦς
 Lord, that I may receive my sight. And Jesus
 εἶπεν αὐτῷ. Ἀνάβλεψον· ἡ πίστις σου σέσωκέ
 said to him: Receive thy sight: the faith of thee hath saved
 σε. 43. Καὶ παραχρῆμα ἀνέβλεψε, καὶ
 thee. And immediately he received his sight, and
 ἠκολούθει αὐτῷ, δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς
 followed him: glorifying God: and all the people
 ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.
 having seen, gave praise to God.

Κεφ. ιθ'. 19.

1. Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.
 And having entered he passed through Jericho.
2. Καὶ ἰδοὺ, ἀνὴρ καλούμενος ὀνόματι Ζακχαῖος· καὶ
 And behold, a man called by name Zacchæus: and
 αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.
 he was a chief publican, and this man was rich.
3. Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς
 And he sought to see Jesus who or what sort of
 ἐστι· καὶ ἠδύνατο οὐκ ἀπὸ τοῦ
 a person he is: and he could not from the
 ὄχλου, ὅτι ἦν μικρὸς τῇ ἡλικίᾳ.
 crowd, because he was little in stature.
4. Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ
 And having run forwards before, he went up upon
 συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι ἤμελλε
 a sycamore tree, that he might see him; because he was about
 διέρχεσθαι ἐκεῖνης. 5. Καὶ ὡς ὁ Ἰησοῦς
 to pass through that way. And when Jesus
 ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας εἶδεν αὐτόν,
 came to the place, having looked up he saw him,
 καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι·
 and said to him: Zacchæus, having hastened descend:
 γὰρ σήμερον δεῖ με μένειν ἐν τῷ οἴκῳ σου.
 for this day it must needs be me to remain in the house of thee.
6. Καὶ σπεύσας κατέβη, καὶ χαίρων
 And having hastened he came down, and rejoicing

ὑπεδέξατο αὐτόν. 7. Καὶ ἅπαντες ἰδόντες διεγόγγυζον,
 he received him. And all having seen murmured,
 λέγοντες· ὅτι εἰσῆλθε καταλῦσαι παρὰ
 saying: that he entered to refresh himself at the house of
 ἀνδρὶ ἁμαρτωλῶ. 8. Δὲ Ζακχαῖος σταθεὶς
 a man that is a sinner. And Zacchæus having stood
 εἶπε πρὸς τὸν Κύριον· ἰδοὺ, Κύριε, δίδωμι τὰ ἡμίση
 said to the Lord: behold, Lord, I give the half
 τῶν ὑπαρχόντων μου τοῖς πτωχοῖς· καὶ εἰ
 of the substance of me to the poor: and if
 ἐσυκοφάντησά τί τινος, ἀποδίδωμι
 I have taken wrongfully any thing of any one, I restore it
 τετραπλοῦν. 9. Δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· ὅτι
 four-fold. And Jesus said to him: that
 σήμερον σωτηρία ἐγένετο τῷ τούτῳ οἴκῳ· καθότι
 this day salvation was or is come to this house; because
 καὶ αὐτός ἐστιν υἱὸς Ἀβραάμ. 10. Γὰρ ὁ υἱὸς τοῦ
 also he is a son of Abraham. For the son of
 ἀνθρώπου ἦλθε ζητῆσαι καὶ σῶσαι τὸ
 man came to seek and to save that which was
 ἀπολωλός. 11. Δὲ αὐτῶν ἀκουόντων ταῦτα,
 lost. And they hearing these things,
 προσθεὶς εἶπε παραβολήν, διὰ τὸ αὐτὸν εἶναι
 having added he spoke a parable, through the him to be
 ἐγγὺς Ἱερουσαλὴμ, καὶ αὐτοὺς δοκεῖν· ὅτι ἡ βασιλεία
 nigh to Jerusalem, and them to suppose, that the kingdom
 τοῦ Θεοῦ μέλλει ἀναφαίνεσθαι παραχρῆμα. 12.
 of God is about to appear immediately.
 Οὖν εἶπεν· τις εὐγενὴς ἄνθρωπος ἐπορεύθη
 Therefore he said: a certain noble man went
 εἰς μακρὰν χώραν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ
 into a far country, to take for himself a kingdom, and
 ὑποστρέψαι. 13. Δὲ καλέσας δέκα δούλους
 to return. And having called ten servants
 ἑαυτοῦ, ἔδωκε δέκα μνᾶς αὐτοῖς· καὶ εἶπε
 of himself, he gave ten pounds or minæ to them, and said
 πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι. 14. Δὲ
 to them: Traffic until I come. But
 οἱ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν
 the citizens of him hated him, and sent
 πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Θέλομεν οὐ τοῦτον
 an embassy after him, saying: We will not this man
 βασιλεῦσαι ἐφ' ἡμᾶς. 15. Καὶ ἐγένετο ἐν
 to reign over us. And it came to pass in

τῷ αὐτὸν ἐπανελθεῖν λαβόντα τὴν βασιλείαν, καὶ
 the him to have returned having taken the kingdom, and
 εἶπε τοὺς τούτους δούλους, οἷς ἔδωκε
 he said or commanded these servants, to whom he gave
 τὸ ἀργύριον, φωνηθῆναι αὐτῷ· ἵνα γνῶ
 the money, to be called to himself: that he might know
 τί τίς διεπραγματεύσατο. 16. Δὲ ὁ πρῶτος
 what any one gained by trading. And the first
 παρεγένετο, λέγων· Κύριε, ἡ μνᾶ σου
 came, saying; Lord, the pound or mina of thee
 προσεργάσατο δέκα μνᾶς. 17. Καὶ εἶπεν αὐτῷ·
 hath wrought ten pounds. And he said to him:
 Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐγένου πιστὸς ἐν
 Well, *thou* good servant: because thou wast faithful in
 ἐλαχίστῳ, ἴσθι ἔχων ἐξουσίαν ἐπάνω δέκα πόλεων.
 a very little, be thou having authority over ten cities.
 18. Καὶ ὁ δεύτερος ἦλθε, λέγων· Κύριε, ἡ μνᾶ σου
 And the second came, saying: Lord, the pound of thee
 ἐποίησε πέντε μνᾶς. 19. Δὲ εἶπε καὶ τούτῳ·
 hath made five pounds. And he said also to this
 καὶ γίνου σὺ ἐπάνω πέντε πόλεων. 20. Καὶ ἕτερος
 one; and be thou over five cities. And another
 ἦλθε, λέγων· Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν
 came, saying: Lord, behold the pound of thee, which
 εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21. Γὰρ ἐφοβούμην
 I had laid up in a napkin. For I feared
 σε, ὅτι εἶ αὐστηρὸς ἄνθρωπος· αἴρεις
 thee, because thou art an austere man: thou takest up
 ὁ ἔθηκες οὐ, καὶ θερίζεις ὁ
 that which thou laidst down not, and reapest that which
 ἔσπειρας οὐ. 22. Δὲ λέγει αὐτῷ· Ἐκ τοῦ
 thou didst sow not. And he saith to him: From the
 στόματός σου κρινῶ σε, πονηρὲ δοῦλε·
 mouth of thee I will judge thee, wicked servant:
 ἥδεις, ὅτι ἐγὼ εἰμι αὐστηρὸς ἄνθρωπος, αἴρων
 thou hadst known, that I am an austere man, taking up
 ὁ ἔθηκα οὐ, καὶ θερίζων ὁ ἔσπειρα
 that which I laid down not, and reaping that which I sowed
 οὐ. 23. Καὶ διατί ἔδωκας οὐ τὸ ἀργύριον
 not; And wherefore gavest thou not the money
 μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν ἂν
 of me to the bank, and I having come would
 ἐπραξα αὐτὸ σὺν τόκῳ; 24. Καὶ εἶπε τοῖς
 have exacted it with interest? And he said to them

παρεστῶσιν· Ἄρατε τὴν μνᾶν ἀπ' αὐτοῦ, καὶ
 standing by : Take away the pound from him, and
 δότε τῷ ἔχοντι τὰς δέκα μνᾶς. 25. Καὶ εἶπον
 give it to him having the ten pounds. And they said
 αὐτῷ· Κύριε, ἔχει δέκα μνᾶς. 26. Γὰρ λέγω ὑμῖν,
 to him : Lord, he has ten pounds. For I say to you,
 ὅτι παντὶ τῷ ἔχοντι δοθήσεται· δὲ ἀπὸ τοῦ
 that to every one having it shall be given : and from him
 ἔχοντος μὴ, καὶ ὃ ἔχει ἀρῶσεται ἀπ'
 having not, even *that* which he has shall be taken away from
 αὐτοῦ. 27. Πλὴν ἀγάγετε ὧδε τοὺς ἐκείνους ἐχθρούς
 him. But bring ye here those enemies
 μου τοὺς θελήσαντάς μὴ με βασιλεῦσαι ἐπ' αὐτούς,
 of me wishing not me to reign over them,
 καὶ κατασφάξατε ἔμπροσθέν μου. 28. Καὶ
 and kill *them* with the sword before me. And
 εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς
 having said these *things*, he went before, going up into
 Ἱεροσόλυμα. 29. Καὶ ἐγένετο, ὥς ἤγγισεν εἰς
 Jerusalem. And it came to pass, when he drew near to
 Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ
 Bethphage and Bethany, to the mountain
 καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν
 called *the mount* of olives, he sent two of the disciples
 αὐτοῦ, 30. Εἰπὼν Ὑπάγετε εἰς τὴν κώμην
 of himself, Saying : Go into the village
 κατέναντι· ἐν ᾗ εἰσπορευόμενοι εὗρήσετε πῶλον
 over-against *you* : in which entering in ye shall find a colt
 δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνδρώπων ἐκάθισε· πώποτε·
 tied, upon which no one of men sat ever :
 λύσαντες αὐτὸν ἀγάγετε. 31. Καὶ ἐάν τις
 having loosed him bring *him*. And if any one
 ἐρωτᾷ ὑμᾶς· διατί λύετε ; ἐρεῖτε οὕτως αὐτῷ·
 asks you ; wherefore loose ye *him* ? ye shall say thus to him :
 ὅτι ὁ Κύριος ἔχει χρείαν αὐτοῦ. 32. Δὲ οἱ
 because the Lord has need of him. And they
 ἀπεσταλμένοι ἀπελθόντες, εὑρον, καθὼς εἶπεν αὐτοῖς.
 who were sent, having departed, found, as he said to them.
 33. Δὲ αὐτῶν λυόντων τὸν πῶλον, οἱ κύριοι
 But as they were loosing the colt, the lords or owners
 αὐτοῦ εἶπον πρὸς αὐτούς· Τί λύετε τὸν πῶλον ;
 of it said to them : Why loose ye the colt ?
 34. Δὲ οἱ εἶπον· Ὁ Κύριος ἔχει χρείαν αὐτοῦ.
 And they said : The Lord has need of him.

35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· Καὶ ἐπιρρίψαντες
And they led him to Jesus: And having cast
τὰ ἱμάτια ἑαυτῶν ἐπὶ τὸν πῶλον, ἐπεδίβασαν τὸν
the garments of themselves upon the colt, they set
Ἰησοῦν. 36. Δὲ αὐτοῦ πορευομένου,
Jesus upon him. And as he was going,
ὑπεστρώνυσον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
they spread down the garments of themselves in the way.
37. Δὲ αὐτοῦ ἐγγίζοντος ἤδη πρὸς τῇ καταβάσει τοῦ
And he approaching now to the descent of the
ὄρους τῶν ἐλαιῶν. ἅπαν τὸ πλῆθος τῶν μαθητῶν
mount of olives, all the multitude of the disciples
χαίροντες ἤρξαντο αἰνεῖν τὸν Θεὸν μεγάλῃ φωνῇ,
rejoicing began to praise God with a great voice,
περὶ πασῶν δυνάμεων ὧν εἶδον,
about or concerning all the powers which they saw,
38. Λέγοντες· Εὐλογημένος ὁ βασιλεὺς ἐρχόμενος ἐν
Saying: Blessed is the king coming in the
ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.
name of the Lord: peace in heaven, and glory in the highest.
39. Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον
And some of the Pharisees from the multitude said
πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.
to him: Teacher, rebuke the disciples of thee.
40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν,
And having answered he said to them: I say to you,
ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.
that if these should be silent, the stones will instantly cry out.
41. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἐκλαυσεν
And as he approached, having seen the city, he wept
ἐπ' αὐτῇ, λέγων· 42. Ὅτι εἰ ἔγνως, καὶ σὺ,
over it, saying: That if thou knewest, even thou,
καὶ γὰρ ἐν ταύτῃ τῇ ἡμέρᾳ σου, τὰ
at least in this the day of thee, the things that belong
πρὸς εἰρήνην σου· δεῖ ἐκρύβη νῦν ἀπὸ ὀφθαλμῶν
to the peace of thee: but they are hidden now from the eyes
σου. 43. Ὅτι ἡμέραι ἔξουσιν ἐπὶ σε, καὶ
of thee. For days shall come upon thee, and
οἱ ἐχθροί σου περιβαλοῦσίν σοι χάρακα, καὶ
the enemies of thee shall cast around thee a trench, and
περικυκλώσουσί σε, καὶ συνέξουσίν σε πάντοθεν·
shall surround thee, and shall keep thee in on every side:
44. Καὶ ἐδαφιοῦσί σε καὶ τὰ
And they shall level with the ground thee and the

τέκνα σου ἐν σοί· καὶ ἀφήσουσιν οὐκ ἐν
 children of thee in thee: and they shall leave not in
 σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν ἔγνωσ
 thee a stone upon a stone: because that thou knewest
 οὐ τὸν καιρὸν τῆς ἐπισκοπῆς σου. 45. Καὶ
 not the time of the visitation of thee. And

εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς
 having entered into the temple, he began to cast out them
 πωλοῦντας καὶ ἀγοράζοντας ἐν αὐτῷ, 46. Λέγων
 selling and buying in it, Saying

αὐτοῖς· Γέγραπται· Ὁ οἶκός μου, ἐστὶν οἶκος
 to them: It is written: The house of me, is a house
 προσευχῆς· δὲ ὑμεῖς ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.
 of prayer: but ye have made it a den of robbers.

47. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.
 And he was teaching daily in the temple:

δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ οἱ πρῶτοι
 but the chief priests and the scribes, and the chief
 τοῦ λαοῦ ἐζήτουν ἀπολέσαι αὐτόν. 48. Καὶ
 of the people sought to destroy him. And

εὗρισκον οὐ τὸ τί ποιήσωσιν· γὰρ ἅπας ὁ λαὸς
 they found not what they could do: for all the people
 ἐξέκρεματο ἀκούων αὐτοῦ.
 hung by him hearing him.

Κεφ. κ'. 20.

1. Καὶ ἐγένετο ἐν μιᾷ τῶν ἐκείνων ἡμερῶν, αὐτοῦ
 And it was in one of those days, as he

διδάσκοντος τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου,
 was teaching the people in the temple, and preaching the gospel,
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις
 the chief-priests and the scribes with the elders

ἐπέστησαν, 2. Καὶ εἶπον πρὸς αὐτόν, λέγοντες· Εἰπέ
 stood by, And said to him, saying: Tell

ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ποιεῖς ταῦτα, ἢ τίς ἐστιν
 us, with what authority doest thou these things, or who is

ὁ δούς σοι τὴν ταύτην ἐξουσίαν; 3. Δὲ
 he having given thee this authority? And

ἀποκριθεὶς εἶπε πρὸς αὐτούς· Κἀγὼ ἐρωτήσω
 having answered he said to them: I also will ask

ὑμᾶς ἓνα λόγον, καὶ εἰπατέ μοι· 4. Ἦν
 you one saying, and tell ye me: Was

- τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ, ἢ ἐξ
 the baptism of John from heaven, or from
 ἀνθρώπων; 5. Δὲ οἱ συνελογίσαντο πρὸς ἑαυτοὺς,
 men? And they reasoned together to themselves,
 λέγοντες· ὅτι ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ· ἐρεῖ,
 saying: that if we say; From heaven: he will say,
 Διατί οὖν ἐπιστεύσατε οὐκ αὐτῷ; 6. Δὲ ἐὰν
 Wherefore then believed ye not him? But if
 εἴπωμεν· Ἐξ ἀνθρώπων, πάντες ὁ λαὸς καταλιθάσει
 we say; From men, all the people will stone
 ἡμᾶς· γὰρ ἐστὶν πεπεισμένος Ἰωάννην εἶναι
 us; for it is persuaded John to be, *i. e. that John*
 προφήτην. 7. Καὶ ἀπεκρίθησαν
 was, a prophet. And they answered *themselves*
 εἰδέναι μὴ πόθεν. 8. Καὶ ὁ Ἰησοῦς
 to have known not from whence *it was*. And Jesus
 εἶπεν αὐτοῖς· Οὐδὲ λέγω ἐγὼ ὑμῖν, ἐν ποίᾳ
 said to them: Neither say I to you, in *or with* what
 ἐξουσίᾳ ποιῶ ταῦτα. 9. Δὲ ἤρξατο λέγειν
 authority I do these *things*. And he began to say
 τὴν ταύτην παραβολὴν πρὸς τὸν λαόν· Ἄνθρωπος
 this parable to the people: A man
 ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς·
 planted a vineyard, and let out it to husbandmen:
 καὶ ἀπεδήμησεν ἱκανοὺς χρόνους. 10. Καὶ ἐν
 and travelled from home much time. And in
 καιρῷ ἀπέστειλε δούλον πρὸς τοὺς γεωργοὺς, ἵνα
 season he sent a servant *or slave* to the husbandmen, that
 δώσωιν αὐτῷ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· δὲ
 they should give to him of the fruit of the vineyard: but
 οἱ γεωργοὶ, δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.
 the husbandmen, having beaten him, sent *him* away empty.
 11. Καὶ προσέθετο πέμψαι ἕτερον δούλον· δὲ οἱ
 And he added to send another servant: but they
 δείραντες καὶ αὐτὸν καὶ ἀτιμάσαντες
 having beaten him also and having treated him shamefully
 ἐξαπέστειλαν κενόν. 12. Καὶ προσέθετο πέμψαι
 sent *him* away empty. And he added to send
 τρίτον· δὲ οἱ τραυματίσαντες καὶ τοῦτον, ἐξέβαλον.
 a third: but they having wounded also this, cast *him* out.
 13. Δὲ ὁ κύριος τοῦ ἀμπελῶνος εἶπε· Ἴ ποιήσω;
 But the lord of the vineyard said: What shall I do?
 πέμψω τὸν ἀγαπητὸν τὸν υἱόν μου· ἴσως ἰδόντες
 I will send the beloved son of me; perhaps having seen

τοῦτον ἐντραπήσονται.

this person they will respect him.

14. Δὲ οἱ γεωργοὶ

But the husbandmen

ιδόντες αὐτὸν, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες·
having seen him, reasoned to themselves, saying:

οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν,
this is the heir: come, let us kill him,

ἵνα ἡ κληρονομία γένηται ἡμῶν.

15. Καὶ

that the inheritance may be ours. And

ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν.

having cast him out of the vineyard, they killed him.

Τί οὖν ὁ κύριος τοῦ ἀμπελῶνος ποιήσῃ

What then shall the lord of the vineyard do

αὐτοῖς; 16. Ἐλεύσεται καὶ ἀπολέσει τοὺς τούτους
to them? He will come and will destroy these

γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Δὲ
husbandmen, and will give the vineyard to others. And

ἀκούσαντες εἶπον· Γένοιτο μή.

17. Δὲ ὁ

having heard they said: May it be not. And he

ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τοῦτο τὸ
having looked on them, said: What then is this that is

γεγραμμένον· Λίθον, ὃν οἱ οἰκοδομοῦντες

written: The stone, which they building, i. e. builders,

ἀπεδοκίμασαν, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

disapproved, this is become into or for a head of a corner?

18. Πᾶς ὁ πεσὼν ἐπὶ τὸν ἐκεῖνον λίθον,
Every one fallen upon that stone,

συνθλασθήσεται· δὲ ἐφ' ὃν ἂν

shall be broken; and on whomsoever it shall have

πέσῃ, λικμησεῖ αὐτόν.

19. Καὶ οἱ

fallen, it will grind to powder him. And the

ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτησαν ἐπιβαλεῖν τὰς
chief-priests and the scribes sought to lay

χεῖρας ἐπ' αὐτὸν ἐν τῇ αὐτῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν

hands on him in the same hour, and they feared the

λαόν· γὰρ ἔγνωσαν, ὅτι εἶπε τὴν ταύτην παραβολὴν

people: for they knew, that he said this parable

πρὸς αὐτούς.

20. Καὶ παρατηρήσαντες

to or against them.

And having watched

ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς εἶνα.

they sent insidious persons feigning themselves to be

δικαίους, ἵνα ἐπιλάβωνται λόγου αὐτοῦ,

righteous men, that they might take hold of the word of him.

εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ

for to deliver him to the power and the authority of the

ἡγεμόνος. 21. Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
governor. And they asked him, saying:

Διδάσκαλε, οἶδामεν, ὅτι λέγεις καὶ διδάσκεις ὀρθῶς,
Master, we know, that thou sayest and teachest rightly,
καὶ λαμβάνεις οὐ πρόσωπον, ἀλλὰ διδάσκεις τὴν ὁδὸν
and receivest not the face of any, but teachest the way
τοῦ Θεοῦ ἐπ' ἀληθείας. 22. Ἐξεστὶν ἡμῖν δοῦναι
of God on truth; Is it lawful for us to give

φόρον Καίσαρι, ἢ οὐ; 23. Δὲ κατανόησας τὴν
tribute to Cæsar, or not? But having perceived the

πανουργίαν αὐτῶν, εἶπε πρὸς αὐτούς· Τί πειράζετέ
craftiness of them, he said unto them: Why tempt ye

με; 24. Δείξατέ μοι δηνάριον· τίνος εἰκόνα καὶ
me? Shew me a penny; whose image and

ἐπιγραφήν ἔχει; δὲ ἀποκριθέντες εἶπον· Καίσαρος.
inscription has it? and having answered they said; Cæsar's.

25. Δὲ ὁ εἶπεν αὐτοῖς· Ἀπόδοτε τοῖνυν τὰ
And he said to them: Render therefore the things

Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
of Cæsar to Cæsar, and the things of God to God.

26. Καὶ ἴσχυσαν οὐκ ἐπιλαβέσθαι ῥήματος αὐτοῦ
And they could not take hold of a word of him

ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει
before the people; and having wondered upon the answer

αὐτοῦ, ἐσίγησαν. 27. Δέ τινες τῶν Σαδδουκαίων οἱ
of him, they were silent. But some of the Sadducees

ἀντιλέγοντες ἀνάστασιν εἶναι μὴ προσελθόντες, ἐπηρωτήσαν
contradicting a resurrection to be not having come, asked

αὐτὸν, 28. Λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν·
him, Saying: Master, Moses wrote to us:

Ἐὰν ἀδελφός τις ἀποθάνῃ ἔχων
If a brother of any one shall have died having

γυναῖκα, καὶ οὗτος ἀποθάνῃ ἄτεκνος, ἵνα
a wife, and this same shall have died childless that

ὁ ἀδελφός αὐτοῦ λάβῃ τὴν γυναῖκα
the brother of him should take the wife

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
and should raise seed to the brother of himself.

29. Ἦσαν οὖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος
There were then seven brothers; and the first

λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος. 30. Καὶ
having taken a wife, died childless. And

ὁ δεύτερος ἔλαβε τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν
the second took the wife, and this one died

- ἄτεκνος. 31. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· δὲ
childless. And the third took her; and
ὡσαύτως καὶ οἱ ἑπτὰ κατέλιπον οὐ τέκνα, καὶ
likewise also the seven; they left not children, and
ἀπέθανον. 32. Δὲ ὕστερον πάντων καὶ ἡ γυνή
died. And last of all also the woman
ἀπέθανεν. 33. Οὖν ἐν τῇ ἀναστάσει, γυνή
died. Therefore in the resurrection, the wife
τίνος αὐτῶν γίνεται; γὰρ οἱ ἑπτὰ ἔσχον
of whom of them is she? for the seven had
αὐτήν γυναῖκα. 34. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς
her as wife. And Jesus having answered
εἶπεν αὐτοῖς· Οἱ υἱοὶ τούτου αἰῶνος γαμοῦσι καὶ
said to them; The sons of this world marry and
ἐγαμίσκονται. 35. Δὲ οἱ καταξιωθέντες
are given in marriage: But they being thought worthy
τυχεῖν τοῦ ἐκείνου αἰῶνος, καὶ τῆς ἀναστάσεως
to obtain that world, and the resurrection
τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε
that is from the dead, neither marry, nor
ἐγαμίσκονται. 36. Γὰρ οὔτε δύνανται
are given in marriage. For neither can they
ἀποθανεῖν ἔτι· γὰρ εἰσιν ἰσάγγελοι, καὶ
die any more; for they are equal to angels, and
εἰσι υἱοὶ τοῦ Θεοῦ, ὄντες υἱοὶ τῆς
they are sons of God, being sons of the
ἀναστάσεως. 37. Δὲ ὅτι οἱ νεκροὶ ἐγείρονται,
resurrection. And that the dead are raised,
καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
even Moses has shewn at the bush, when he calls
Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ,
the Lord the God of Abraham, and the God of Isaac,
καὶ τὸν Θεὸν Ἰακώβ. 38. Δέ ἐστιν οὐ Θεός
and the God of Jacob. And he is not God
νεκρῶν, ἀλλὰ ζώντων· γὰρ πάντες ζῶσιν
of the dead, but of the living; for all live
αὐτῷ. 39. Δέ τινες τῶν γραμματέων
to him. And some of the scribes
ἀποκριθέντες εἶπον· Διδάσκαλε, εἶπας
having answered said; Master, thou hast said
καλῶς. 40. Δὲ ἐτόλμων οὐκ ἔτι ἐπερωτᾶν
well. And they durst not any more ask
αὐτὸν οὐδέν. 41. Δέ εἶπε πρὸς αὐτούς·
him not any thing. And he said to them;

Πῶς λέγουσι τὸν Χριστὸν εἶναι υἱὸν Δαβὶδ ;
 How say they the Christ to be son of David ?
 42. Καὶ Δαβὶδ αὐτὸς λέγει ἐν βίβλῳ Ψαλμῶν.
 And David himself says in the book of Psalms ;
 Ὁ Κύριος εἶπε τῷ Κυρίῳ μου Κάθου ἐκ
 The Lord said to the Lord of me ; Sit thou down from
 δεξιῶν μου, 43. Ἔως ἂν θῶ
 the right of me, Until I shall have put
 τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
 the enemies of thee a footstool of the feet of thee.
 44. Δαβὶδ οὖν καλεῖ αὐτὸν Κύριον, καὶ πῶς ἐστὶν
 David therefore calls him Lord, and how is he
 υἱὸς αὐτοῦ ; 45. Δὲ παντὸς τοῦ λαοῦ ἀκούοντος,
 a son of him ? And all the people hearing,
 εἶπε τοῖς μαθηταῖς αὐτοῦ. 46. Προσέχετε
 he said to the disciples of himself : Take heed
 ἀπὸ τῶν γραμματέων, τῶν θελόντων περιπατεῖν ἐν
 from the scribes, desiring to walk in
 στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς,
 long robes, and loving salutations in the markets,
 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
 and the first seats in the synagogues, and
 πρωτοκλισίας ἐν τοῖς δείπνοις. 47. Οἱ
 the chief rooms in the suppers or feasts : Who
 κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ
 devour the houses of widows, and
 προφάσει προσεύχονται μακρὰ· οὗτοι λήφονται
 for a pretence pray long ; these shall receive
 περισσότερον κρίμα.
 a greater damnation.

Κεφ. κα'. 21.

1. Δὲ ἀναβλέψας εἶδε τοὺς πλουσίους
 And having looked up he saw the rich men
 βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον.
 casting the gifts of themselves into the treasury.
 2. Δὲ εἶδε καὶ τινα πενιχρὰν χήραν βάλλουσαν
 And he saw also a certain poor widow casting
 ἐκεῖ δύο λεπτά. 3. Καὶ εἶπεν· Ἀληθῶς λέγω
 there two mites. And he said ; Verily I say
 ὑμῖν, ὅτι ἡ αὕτη ἡ πτωχὴ χήρα ἔβαλεν
 to you, that this poor widow hast cast in
 πλεῖον πάντων. 4. Γὰρ οὗτοι ἅπαντες ἔβαλον εἰς
 more than they all. For these all cast into

τὰ δῶρα τοῦ Θεοῦ ἐκ τοῦ περισσεύοντος
 the gifts or offerings of God from that which was a-
 αὐτοῖς· δὲ αὕτη ἐκ τοῦ
 bounding to themselves; but this woman out of the
 ὑστερήματος αὐτῆς ἔβαλε ἅπαντα τὸν βίον,
 penury of herself has cast in all the living,
 ὃν εἶχε. 5. Καί τινων λεγόντων περὶ
 which she had. And some speaking about
 τοῦ ἱεροῦ, ὅτι κεκόσμηται καλοῖς λίθοις
 the temple, that it is adorned with beautiful stones
 καὶ ἀναθήμασιν, εἶπε· 6. Ταῦτα ἅ
 and gifts, he said: As to these things which
 θεωρεῖτε, ἡμέραι ἐλεύσονται ἐν αἷς οὐ λίθος
 ye behold, days will come in which not a stone
 ἀφεθήσεται ἐπὶ λίθῳ, ὃς καταλυθήσεται
 shall be left upon a stone, which shall be demolished
 οὐ. 7. Δὲ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε,
 not. And they asked him, saying: Master,
 πότε οὖν ταῦτα ἔσται, καὶ τί
 when therefore shall these things be, and what shall be
 τὸ σημεῖον, ὅταν ταῦτα μέλλῃ γίνεσθαι;
 the sign, when these things are about to be?
 8. Δὲ ὁ εἶπε· Βλέπετε μὴ πλανηθῆτε·
 And he said: See lest ye be deceived:
 γὰρ πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες·
 for many will come on the name of me, saying:
 ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε.
 that I am Christ, and the time has drawn nigh.
 Πορευθῆτε μὴ οὖν ὀπίσω αὐτῶν.
 Go ye not therefore after them.
 9. Δὲ ὅταν ἀκούσητε πολέμους καὶ
 And when ye shall have heard of wars and
 ἀκαταστασίας, πτοηθῆτε μή· γὰρ δεῖ ταῦτα
 seditions, be ye terrified not: for it needs these
 γενέσθαι πρῶτον· ἀλλὰ τὸ τέλος οὐκ
 things to come to pass first; but the end is not
 εὐθέως. 10. Τότε ἔλεγεν αὐτοῖς· Ἔθνος
 directly. Then he said to them; Nation
 ἐγερθήσεται ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
 shall rise up against nation, and kingdom against kingdom:
 11. Τὲ ἔσονται μεγάλοι σεισμοὶ κατὰ τόπους,
 And there shall be great earthquakes in many places,
 καὶ λιμοὶ, καὶ λοιμοί· φόβητρά τε καὶ μέγала
 and famines, and pestilences; fearful sights and great

- σημεῖα ἔσται ἀπ' οὐρανοῦ. 12. Δὲ πρὸ πάντων
 signs shall be from heaven. But before all
 τούτων ἐπιβαλοῦσι τὰς χεῖρας αὐτῶν
 these things they will lay or cast the hands of themselves
 ἐφ' ὑμᾶς, καὶ διώξουσιν, παραδιδόντες εἰς
 upon you, and will persecute you, delivering you up into
 συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ
 synagogues and prisons, being led before kings and
 ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. 13. Δὲ
 rulers, for the sake of the name of me. And
 ἀποθήσεται ὑμῖν εἰς μαρτύριον. 14. Θέσθε
 it shall turn to you for a testimony. Settle it
 οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν
 therefore into the hearts of you, not to premeditate
 ἀπολογηθῆναι. 15. Γὰρ ἐγὼ δώσω ὑμῖν
 to make answer or apology. For I will give you
 στόμα καὶ σοφίαν, ἣ πάντες οἱ ἀντικείμενοι ὑμῖν
 a mouth and wisdom, which all they opposing you
 δυνήσονται οὐκ ἀντειπεῖν ἢ ἀντιστῆναι. 16. Δὲ
 shall be able not to gainsay or resist. And
 παραδοθήσεσθε καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,
 ye shall be betrayed both by parents, and brothers,
 καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν
 and kindred, and friends; and they shall put to death some
 ἐξ ὑμῶν. 17. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
 of you. And ye shall be hated by all
 διὰ τὸ ὄνομά μου. 18. Καὶ οὐ μὴ θρῖξ ἐκ
 for the name of me. And not a hair from
 τῆς κεφαλῆς ὑμῶν ἀπόληται. 19. Ἐν τῇ
 the head of you shall have perished. In the
 ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 20.
 patience of you possess ye the souls of you.
 Δὲ ὅταν ἴδῃτε τὴν Ἱερουσαλὴμ κυκλουμένην ὑπὸ
 And when ye shall see Jerusalem encompassed by
 στρατοπέδων, γινῶτε τότε, ὅτι ἡ ἐρήμωσις αὐτῆς
 camps. know then, that the desolation of it
 ἤγγικεν. 21. Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν
 has approached. Then they in Judea, let them flee
 εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς,
 into the mountains; and they in the middle of it,
 ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις, εἰσερχέσθωσαν
 let them depart out: and they in the countries, let them enter
 μὴ εἰς αὐτήν. 22. Ὅτι αὐταί εἰσιν ἡμέραι
 not into it. Because these are days

ἐκδικήσεως, τοῦ πάντα τὰ γεγραμμένα, πλησθῆναι.
of vengeance, for all the things written to be fulfilled.

23. Δὲ οὐαὶ ταῖς ἐχούσαις ἐν γαστρὶ, καὶ
But woe to the women having children in the womb, and

ταῖς θηλαζούσαις ἐν ταῖς ἐκείναις ἡμέραις· γὰρ
to them giving suck in those days: for there

ἔσται μεγάλη ἀνάγκη ἐπὶ τῆς γῆς, καὶ
shall be a great necessity or distress on the land, and

ὄργῃ τῷ τούτῳ λαῷ. 24. Καὶ πεσοῦνται
wrath on this people. And they shall fall

στόματι μαχαίρας, καὶ αἰχμαλωτισθῇσονται εἰς
by the edge of the sword, and they shall be led captive into

πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη
all the nations: and Jerusalem shall be trodden

ὑπὸ ἐθνῶν, ἄχρι καιρῶν ἐθνῶν πληρωθῶσι. 25.
by gentiles, till the times of the gentiles be fulfilled.

Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ
And there shall be signs in the sun and moon and

ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν
stars, and upon the earth anguish of nations in

ἀπορία, θαλάσσης ἠχοῦσης καὶ σάλου· 26. Ἀνθρώπων
perplexity, the sea roaring and the wave: Men

ἀποψυχόντων ἀπὸ φόβου καὶ προσδοκίας τῶν
expiring from fear and expectation of the things

ἐπερχομένων τῇ οἰκουμένῃ· γὰρ αἱ δυνάμεις τῶν
coming on the inhabited earth: for the powers of the

οὐρανῶν σαλευθῇσονται· 27. Καὶ τότε ὄψονται
heavens shall be shaken: And then they shall see

τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ, μετὰ δυνάμεως
the son of man coming in a cloud, with power

καὶ πολλῆς δόξης. 28. Δὲ τούτων ἀρχομένων
and much glory. And these things beginning

γίνεσθαι, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι
to be, look up, and lift up the heads of you: because

ἡ ἀπολύτρωσις ὑμῶν ἐγγίξει. 29. Καὶ εἶπε παραβολὴν
the redemption of you draws nigh. And he spoke a parable

αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·
to them: Behold the fig-tree and all the trees:

30. Ὅταν προβάλωσιν ἤδη, βλέποντες, γινώσκετε ἅφ'
When they shoot forth now, seeing it, ye know of

ἑαυτῶν, ὅτι ἤδη τὸ θέρος ἐστὶν ἐγγύς. 31. Οὕτω
yourselves, that now the summer is nigh. So

καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα,
also ye, when ye shall see these things coming to pass,

γινώσκετε, ὅτι ἡ βασιλεία τοῦ Θεοῦ ἐστὶν ἐγγύς.
know, that the kingdom of God is near.

32. Ἀμὲν λέγω ὑμῖν, ὅτι ἡ αὕτη γενεὰ
Verily I say to you, that this generation

παρέλθῃ οὐ μὴ, ἕως πάντα ἂν γένηται. 33. Ὁ
shall have passed not, until all be done. The

οὐρανὸς καὶ ἡ γῆ παρελεύσονται, δὲ οἱ λόγοι
heaven and the earth shall pass away, but the words

μου παρέλθωσιν οὐ μὴ. 34. Δὲ προσέχετε
of me shall have passed away not. And take heed

ἑαυτοῖς, μήποτε αἱ καρδίαι ὑμῶν βαρυνθῶσιν
to yourselves, lest at any time the hearts of you be over-charged

ἐν κραιπάλῃ, καὶ μέθῃ, καὶ βιωτικαῖς μερίμναις,
with gluttony, and drunkenness, and secular cares,

καὶ ἡ ἐκείνη ἡμέρα ἐπιστῇ αἰφνιδίως ἐφ' ὑμᾶς.
and that day come on sudden upon you.

35. Ἰὰρ ἐπελεύσεται ὡς παγὶς ἐπὶ πάντας τοὺς
For it shall come on as a snare upon all them

καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς.
residing upon the face of all the earth.

36. Ἀγρυπνεῖτε οὖν, δεόμενοι ἐν παντὶ καιρῷ, ἵνα
Watch therefore, praying in all time, that

καταξιωθῆτε ἐκφυγεῖν πάντα ταῦτα τὰ
ye may be thought worthy to escape all these things that are

μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ
about to be, and to stand before the son

ἀνθρώπου. 37. Δὲ ἦν τὰς ἡμέρας διδάσκων
of man. And he was during the days teaching

ἐν τῷ ἱερῷ· δὲ τὰς νύκτας ἐξερχόμενος ἠυλίζετο εἰς
in the temple: but the nights going out he abode in

τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. 38. Καὶ
the mount that is called the mount of Olives. And

πᾶς ὁ λαὸς ἄρῃριζε πρὸς αὐτὸν ἐν
all the people came early in the morning to him in

τῷ ἱερῷ ἀκούειν αὐτοῦ.
the temple to hear him.

Κεφ. κβ'. 22.

1. Δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη
And the feast of the unleavened bread, called

Πάσχα, ἤγγιζε. 2. Καὶ οἱ ἀρχιερεῖς καὶ οἱ
Passover, drew near. And the chief priests and the

γραμματεῖς ἐζήτουν, τὸ, πῶς ἀνέλωσιν αὐτόν· γὰρ
scribes sought, *this*, how they might kill him : for
ἐφοβοῦντο τὸν λαόν. 3. Δὲ σατανᾶς εἰσῆλθεν εἰς
they feared the people. And satan entered into

Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ
Judas surnamed Iscariot, being of the
ἀριθμοῦ τῶν δώδεκα. 4. Καὶ ἀπελθὼν
number of the twelve. And having departed

συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ,
he conversed with the chief-priests and the captains, *this*,
πῶς παραδῶ αὐτὸν αὐτοῖς. 5. Καὶ ἐχάρησαν
how he might betray him to them. And they rejoiced :

καὶ συνέθεντο δοῦναι αὐτῷ ἀργύριον. 6. Καὶ
and covenanted to give him money. And

ἐξωμολόγησε· καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι
he promised ; and sought an opportunity to betray
αὐτὸν αὐτοῖς ἄτερ ὄχλου.

him to them without or in the absence of a multitude.

7. Δὲ ἡ ἡμέρα τῶν ἀζύμων ἦλθεν, ἐν
And the day of the unleavened bread came, in

ᾗ ἔδει τὸ πάσχα θύεσθαι. 8. Καὶ
which it behoved the passover to be killed. And

ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Περιουθέντες
he sent Peter and John, saying : Having gone

ἐτοιμάσατε τὸ πάσχα ἡμῖν, ἵνα φάγωμεν. 9. Δὲ
prepare the passover for us, that we may eat. And

οἱ εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν ; 10. Δὲ
they said to him : Where wilt thou that we prepare it ? And

ὁ εἶπεν αὐτοῖς· Ἴδου, ὑμῶν εἰσελθόντων εἰς τὴν πόλιν,
he said to them : Behold, you having entered into the city,

ἄνθρωπος συναντήσει ὑμῖν βαστάζων κεράμιον ὕδατος·
a man shall meet you carrying a pitcher of water :

ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται.
follow him into the house, where he enters in.

11. Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· ὁ
And ye shall say to the master of the house : the

διδάσκαλος λέγει σοι· Ποῦ ἐστι τὸ κατάλυμα, ὅπου
master saith to thee : Where is the dining-room, where

φάγω τὸ πάσχα μετὰ τῶν μαθητῶν μου·
I may eat the passover with the disciples of me ?

12. Κάκεινος δείξει ὑμῖν μέγα ἀνάγαιον ἐστρωμένον·
And he will show you a great upper-room furnished ;

ἐκεῖ ἐτοιμάσατε. 13. Δὲ ἀπελθόντες εὑρον
there make ready. And having departed they found

καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
as he said to them : and they prepared the passover.

14. Καὶ ὅτε ἡ ὥρα ἐγένετο, ἀνέπεσε, καὶ οἱ δώδεκα

And when the hour was come, he sat down, and the twelve
ἀπόστολοι σὺν αὐτῷ. 15. Καὶ εἶπε πρὸς αὐτούς·
apostles with him. And he said to them :

ἐπιθυμία ἐπεθύμησα φαγεῖν τοῦτο τὸ πάσχα μεθ'
with desire I have desired to eat this passover with
ὑμῶν, πρὸ τοῦ με παθεῖν. 16. Γὰρ λέγω ὑμῖν,
you, before the me to suffer. For I say to you,

ὅτι φάγω οὐ μὴ οὐκέτι ἐξ αὐτοῦ, ἕως ὅτου
that I shall eat no more of it, until when

πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 17. Καὶ
it be fulfilled in the kingdom of God. And

δεξάμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε
having received a cup, having given thanks he said : Take

τοῦτο, καὶ διαμερίσατε ἑαυτοῖς. 18. Γὰρ λέγω
this, and divide it among yourselves. For I say

ὑμῖν, ὅτι πῶ οὐ μὴ ἀπὸ τοῦ γεννήματος τῆς
to you, that I shall drink not of the fruit of the
ἀμπέλες, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

vine, until when the kingdom of God shall have come.

19. Καὶ λαβὰν ἄρτον, εὐχαριστήσας ἔκλασε·

And having taken bread, having given thanks he brake it ;

καὶ ἔδωκεν αὐτοῖς, λέγων· τοῦτό ἐστι τὸ σῶμά μου,

and gave to them, saying : this is the body of me,

τὸ διδόμενον ὑπὲρ ὑμῶν ποιεῖτε τοῦτο εἰς τὴν ἐμὴν

that is given for you : do this for my

ἀνάμνησιν· 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ

remembrance : Likewise also the cup, after

τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ

the to have supped, saying : this cup is the new

διαθήκη ἐν τῷ αἵματί μου, τὸ ἐκχυνόμενον ὑπὲρ

covenant in the blood of me, that is shed for

ὑμῶν. 21. Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ

you. But behold, the hand of him

παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

betraying me is with me on the table.

22. Καὶ μὲν ὁ υἱὸς τοῦ ἀνθρώπου πορεύεται

And indeed the son of man goes

κατὰ τὸ ὀρισμμένον· πλὴν οὐαὶ

according to that which is determined : but woe

τῷ ἐκείνῳ ἀνθρώπῳ, δι' οὗ

to that man, by whom he is betrayed.

23. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς,
 And they began to enquire among themselves,
 τὸ, τίς ἄρα ἐξ αὐτῶν εἴη, ὁ μέλλων
this, which then of them should be, he that was about
 πράσσειν τοῦτο. 24. Δὲ ἐγένετο καὶ φιλονεικία
 to do this. And there was also a contention
 ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ
 among them, namely *this*, which of them is esteemed
 εἶναι μείζων. 25. Δὲ ὁ εἶπεν αὐτοῖς· Οἱ
 to be greater. But he said to them: The
 βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ
 kings of the gentiles exercise lordship over them; and
 οἱ ἐξουσιάζοντες αὐτῶν, καλοῦνται εὐεργέται.
 they exercising authority over them, are called benefactors.
 26. Δὲ οὐχ οὕτως ὑμεῖς· ἀλλ' ὁ μείζων ἐν ὑμῖν,
 But not so ye: but the greater among you,
 γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ
 let him be as the younger: and he presiding, as he
 διακονῶν. 27. Γὰρ τίς μείζων; ὁ
 ministering. For which is the greater? he
 ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος;
 sitting at meat, or he serving? is not he sitting at meat?
 δὲ ἐγὼ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.
 but I am in the midst of you as he that is serving.
 28. Δὲ ὑμεῖς ἐστὲ οἱ διαμεμενηκότες μετ' ἐμοῦ
 But ye are they having continued with me
 ἐν τοῖς πειρασμοῖς μου. 29. Καὶ γὰρ διατίθεμαι
 in the temptations of me. And I appoint
 ὑμῖν βασιλείαν, καθὼς ὁ πατήρ μου διέθετό
 you a kingdom, as the father of me has appointed
 μοι. 30. Ἴνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς
 to me. That ye may eat and drink at the
 τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε
 table of me in the kingdom of me, and that ye may sit
 ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.
 on thrones, judging the twelve tribes of Israel.
 31. Δὲ ὁ Κύριος εἶπε· Σίμων, Σίμων, ἰδοὺ, ὁ
 And the Lord said; Simon, Simon, behold,
 σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν
 satan hath sought you, to sift you as
 σῖτον· 32. Δὲ ἐγὼ ἐδεήθην περὶ σοῦ,
 wheat: But I have prayed about thee,
 ἵνα ἡ πίστις σου ἐκλείπῃ μή· καὶ σὺ
 that the faith of thee fail not: and thou

ἐπιστρέψας ποτὲ, στήριξον τοὺς
having returned, i. e. *being converted*, sometime, confirm the
ἀδελφούς σου. 33. Δὲ ὁ εἶπεν αὐτῷ· Κύριε, εἰμι
brothers of thee. But he said to him: Lord, I am

ἔτοιμος πορεύεσθαι μετὰ σοῦ καὶ εἰς φυλακὴν καὶ
ready to go with thee both into prison and
εἰς θάνατον. 34. Δὲ ὁ εἶπε· Λέγω σοι,
into death. But he said; I say to thee,

Πέτρε, ἀλέκτωρ φωνήσῃ οὐ μὴ σήμερον, πρὶν
Peter, a cock shall crow not this day, before
ἢ ἀπαρνήσῃ τρίς εἰδέναι μὴ με.
that thou shalt have denied thrice to know not me.

35. Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς
And he said to them: when I sent you

ἄτερ βαλαντίου, καὶ πῆρας, καὶ ὑποδημάτων, μὴ *
without purse, and scrip, and shoes,
ὥστερήσατέ τινος; δὲ οἱ εἶπον· οὐδενός.
lacked ye any thing? and they said; nothing.

36. Οὖν εἶπεν αὐτοῖς· ἀλλὰ νῦν, ὁ ἔχων
Therefore he said to them; but now, he having
βαλάντιον, ἀράτω, ὁμοίως καὶ πῆραν· καὶ ὁ ἔχων
a purse, let him take it, likewise also a scrip: and he having
μὴ, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω
not, let him sell the garment of himself, and let him buy
μάχαιραν. 37. Γὰρ λέγω ὑμῖν· ὅτι δεῖ
a sword.

For I say to you, that it behoves
τοῦτο τὸ γεγραμμένον ἔτι τελεσθῆναι ἐν ἐμοί,
this thing that is written yet to be fulfilled in me,
τό· Καὶ ἐλογίσθη μετὰ ἀνόμων. Γὰρ
namely this: And he was reckoned among the lawless. For

καὶ τὰ περὶ ἐμοῦ ἔχει τέλος. 38. Δὲ
also the things concerning me have an end. And

οἱ εἶπον· Κύριε, ἰδοὺ ὧδε δύο μάχαιραι.
they said: Lord, behold here two swords.

δὲ ὁ εἶπεν αὐτοῖς· ἐστὶ ἱκανόν.
and he said to them: it is enough.

39. Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ
And having gone out he went according to his
ἔθος εἰς τὸ ὄρος τῶν Ἑλαιῶν· δὲ καὶ οἱ
custom into the mountain of the Olives: and also the

μαθηταὶ αὐτοῦ ἠκολούθησαν αὐτῷ. 40. Δὲ γενόμενος
disciples of him followed him: And being come

ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε εἰσελθεῖν μὴ
to the place, he said to them: Pray to enter not

* Interrogatively not negatively.

- εἰς πειρασμόν. 41. Καὶ αὐτὸς ἀπεσπάρθη· ἀπ' αὐτῶν
 into temptation. And he was withdrawn from them
 ὡσεὶ βολὴν λίθου, καὶ θείς τὰ γόνατα
 as if a cast of a stone, and having laid down his knees
 προσήχeto, 42. Λέγων· Πάτερ, εἰ βούλει
 prayed, Saying: Father, if thou wilt
 παρνεγκεῖν τὸ τοῦτο ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ
 remove this cup from me; but not the
 θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. 43. Δὲ ἄγγελος
 will of me, but thine be done. And an angel
 ὤφθη αὐτῷ ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν· 44. Καὶ
 appeared to him from heaven, strengthening him: And
 γενόμενος ἐν ἀγωνίᾳ, προσήχeto ἐκτενέστερον· δὲ ὁ
 being in agony, he prayed more intensely: and the
 ἰδρὼς αὐτοῦ ἐγένετο ὡσεὶ θρόμβοι αἵματος καταβαίνοντες
 sweat of him was as if drops of blood descending
 ἐπὶ τὴν γῆν. 45. Καὶ ἀναστὰς ἀπὸ τῆς
 upon the earth. And having risen from the
 προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς, εὗρεν αὐτοὺς
 prayer, having come to the disciples, he found them
 κοιμωμένους ἀπὸ τῆς λύπης. 46. Καὶ εἶπεν
 sleeping from the sorrow. And he said
 αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα
 to them; Why sleep ye? having risen pray, that
 εἰσέλθητε μὴ εἰς πειρασμόν. 47. Δὲ αὐτοῦ ἔτι
 ye enter not into temptation. And he yet
 λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν
 speaking, behold a crowd and he called to Judas, one of the
 δώδεκα, προσήρχeto αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ
 twelve, went before them, and drew near to Jesus
 φιλεῖν αὐτόν. 48. Δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα,
 to kiss him. But Jesus said to him: Judas,
 παραδίδως τὸν υἱὸν τοῦ ἀνθρώπου φιλήματι; 49.
 betrayest thou the son of man with a kiss?
 Δὲ οἱ περὶ αὐτὸν ἰδόντες τὸ ἐσόμενον,
 And they around him having seen that which was to be,
 εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;
 said to him: Lord, say if we shall smite with the sword?
 50. Καὶ τις εἷς ἐξ αὐτῶν ἐπάταξε τὸν δοῦλον
 And a certain one of them struck the servant
 τοῦ ἀρχιερέως, καὶ ἀφείλεν τὸ δεξιὸν τὸ οὖς αὐτοῦ.
 of the high-priest, and took off the right ear of him.
 51. Δὲ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν· Ἐὰντε ἕως
 But Jesus having answered said: Suffer ye as far as

τούτου. καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν·
 this. and having touched the ear of him, healed him:

52. Δὲ ὁ Ἰησοῦς εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ στρατηγούς·

And Jesus said to the chief-priests and captains
 τοῦ ἱεροῦ, καὶ πρεσβυτέρους παραγενομένους ἐπ' αὐτόν·
 of the temple, and elders having come against him :

Ἐξεληλύθατε ὡς ἐπὶ ληστήν μετὰ μαχαίρων καὶ
 Are ye come out as against a robber with swords and
 ξύλων ; 53. Μοῦ ὄντος κατ' ἡμέραν μετ' ὑμῶν ἐν τῷ
 staves ? I being daily with you in the

ἱερῷ, ἐξετείνατε οὐ τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
 temple, ye stretched out not the hands against me : but

αὕτη ἐστὶν ἡ ὥρα ὑμῶν, καὶ ἡ ἐξουσία τοῦ σκοτίους.
 this is the hour of you, and the power of darkness.

54. Δὲ συλλαβόντες αὐτόν ἤγαγον, καὶ εἰσήγαγον

And having taken him they led him, and brought
 αὐτόν εἰς τὸν οἶκον τοῦ ἀρχιερέως· δὲ ὁ Πέτρος ἠκολούθει
 him into the house of the high-priest : and Peter followed
 μακρόθεν. 55. Δὲ ἀψάντων πῦρ ἐν

a far off. And they having kindled a fire in
 μέσῳ τῆς αὐλῆς, καὶ αὐτῶν συγκαθισάντων,
 the midst of the hall, and themselves sitting together,

ὁ Πέτρος ἐκάθητο ἐν μέσῳ αὐτῶν. 56. Δέ τις
 Peter sat down in the midst of them. And a certain

παιδίσκη ἰδοῦσα αὐτόν καθήμενον πρὸς τὸ φῶς,
 maid-servant having seen him sitting at the light of the

καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ
 fire, and having looked earnestly on him, said : And

οὗτος ἦν σὺν αὐτῷ. 57. Δὲ ὁ ἡρνήσατο αὐτόν,
 this man was with him. But he denied him,

λέγων· Γύναι, οἶδα οὐκ αὐτόν. 58. Καὶ μετὰ
 saying : Woman, I know not him. And after

βραχὺ ἕτερος ἰδὼν αὐτόν, ἔφη· Καὶ σὺ
 a short time another having seen him, said : And thou

εἶ ἐξ αὐτῶν. δὲ ὁ Πέτρος εἶπεν· Ἀνθρῶπε, εἰμὶ οὐ.
 art one of them. but Peter said : Man, I am not.

59. Καὶ ὥσεὶ μιᾶς ὥρας διαστάσης, τις
 And as if one hour having intervened, a certain

ἄλλος δι᾽ ἰσχυρίζετο, λέγων· ἐπ' ἀληθείας
 other person confidently affirmed, saying : on truth

καὶ οὗτος ἦν μετ' αὐτοῦ· γὰρ καὶ ἐστὶ Γαλιλαῖος.
 also this fellow was with him : for also he is a Galilean.

60. Δὲ ὁ Πέτρος εἶπε· Ἀνθρῶπε, οἶδα οὐκ ὃ λέγεις·

And Peter said : Man, I know not what thou sayest :

καὶ παραχρῆμα, αὐτοῦ ἔτι λαλοῦντος, ἀλέκτωρ ἐφώνησε.
and immediately, he yet speaking, a cock crew.

61. Καὶ ὁ Κύριος στραφείς, ἐνέβλεψε τῷ Πέτρῳ.
And the Lord being turned round, looked on Peter:

καὶ ὁ Πέτρος ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου, ὡς
and Peter was reminded of the saying of the Lord, how
εἶπεν αὐτῷ· ὅτι πρὶν ἀλέκτορα φωνῆσαι,
he said to him: that before a cock to have crowed,
ἀπαρνήσῃ με τρίς. 62. Καὶ ἐξελθὼν ἔξω,
thou shalt deny me thrice. And having gone out,

ἔκλαυσε πικρῶς. 63. Καὶ οἱ ἄνδρες οἱ συνέχοντες
he wept bitterly. And the men holding

τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, ὀέροντες. 64. Καὶ
Jesus, mocked him, beating him. And

περικαλύψαντες αὐτὸν, ἔτυπτον τὸ πρόσωπον αὐτοῦ·
having blindfolded him, they beat the face of him:

καὶ ἐπηρώτων αὐτὸν, λέγοντες· Προφήτευσον, τίς ἐστίν ὁ
and they asked him, saying: Prophecy, who is he
παίσας σε. 65. Καὶ βλασφημῶντες ἔλεγον πολλὰ
having struck thee. And blaspheming they said many

ἕτερα εἰς αὐτόν. 66. Καὶ ὡς ἐγένετο ἡμέρα,
other things against him. And when it was day,

τὸ πρεσβυτέριον τοῦ λαοῦ συνήχθη,
the senate or presbytery of the people was gathered together,

τε ἀρχιερεῖς καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν
both chief-priests and scribes, and led him

εἰς τὸ συνέδριον ἑαυτῶν, 67. Λέγοντες· Εἰ σὺ
into the council of themselves, Saying: If thou

εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. δὲ εἶπεν αὐτοῖς· Ἐὰν εἴπω
art the Christ, tell us. and he said to them: If I tell

ὑμῖν, πιστεύετε οὐ μὴ. 68. Δὲ ἐὰν καὶ
you, ye will believe me not. But if also

ἑρωτήσω, ἀποκριθῆτέ μοι οὐ μὴ, ἢ ἀπολύσετε.
I ask you, ye will answer me not, or release me.

69. Ἀπὸ τοῦ νῦν ὁ υἱὸς τοῦ ἀνθρώπου
From the time now, i.e. hereafter, the son of man

ἔσται καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.
shall be sitting on the right of the power of God.

70. Δὲ πάντες εἶπον· εἰ σὺ οὖν ὁ υἱὸς τοῦ Θεοῦ;
And they all said: art thou then the son of God?

δὲ ὁ ἔφη πρὸς αὐτούς· Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.
and he said to them: Ye say, that I am.

71. Δὲ οἱ εἶπον· τί ἔτι εἰχομεν χρεῖαν μαρτυρίας;
And they said: For what yet have we need of testimony?

γὰρ αὐτοὶ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
for ourselves have heard from the mouth of himself.

Κεφ. κγ'. 23.

1. Καὶ ἅπαν τὸ πλῆθος αὐτῶν ἀναστὰν, ἤγαγον
And all the multitude of them having arisen, led
αὐτὸν ἐπὶ τὸν Πιλάτον. 2. Δὲ ἤρξαντο κατηγορεῖν
him to Pilate. And they began to accuse
αὐτοῦ, λέγοντες· Εὗρομεν τοῦτον διαστρέφοντα τὸ ἔθνος,
him, saying; We found this *man* perverting the nation,
καὶ κωλύοντα διδόναι φόρους Καίσαρι, λέγοντα ἑαυτὸν
and hindering to give tributes to Cæsar, saying himself
εἶναι Χριστὸν βασιλέα. 3. Δὲ ὁ Πιλάτος ἐπηρώτησεν
to be Christ a king. And Pilate asked
αὐτὸν, λέγων· Εἰ σὺ ὁ βασιλεὺς τῶν Ἰουδαίων;
him, saying: Art thou the king of the Jews?
Δὲ ὁ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.
And he having answered him said; Thou sayest it.
4. Δὲ ὁ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς
And Pilate said to the chief priests and the
ὄχλους· Εὐρίσκω οὐδὲν αἷτιον ἐν τῷ τούτῳ ἀνθρώπῳ.
crowds; I find nothing criminal in this man.
5. Δὲ οἱ ἐπίσχυον, λέγοντες· Ὅτι ἀνασεΐει
But they were more violent, saying; That he stirreth up
τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας,
the people, teaching through all Judea,
ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6. Δὲ
beginning from Galilee unto here. And
Πιλάτος ἀκούσας Γαλιλαίαν, ἐπηρώτησεν, εἰ ὁ ἄνθρωπός
Pilate having heard Galilee, asked, if the man
ἐστὶ Γαλιλαῖος. 7. Καὶ ἐπιγνοὺς, ὅτι ἐστὶν ἐκ
is a Galilean. And having known, that he is from
τῆς ἐξουσίας Ἡρώδου, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην,
the jurisdiction of Herod, he sent him to Herod,
ὄντα αὐτὸν καὶ ἐν Ἱεροσολύμοις ἐν ταῖς ταύταις ἡμέραις.
being himself also in Jerusalem in these days.
8. Δὲ ὁ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη
And Herod, having seen Jesus, was rejoiced
λίαν· γὰρ ἦν θέλων ἐξ ἱκανῆς (χρόνου) ἰδεῖν
exceedingly; for he was wishing from much (time) to have seen
αὐτὸν, διὰ τὸ ἀκούειν πόλλα περὶ αὐτοῦ καὶ
him, through to hear many things about him; and

ἤλπιζε ἰδεῖν τι σημεῖον γινόμενον ὑπ' αὐτοῦ. 9. Δὲ ἐπηρώτα αὐτὸν ἐν ἱκανοῖς
he hoped to have seen some sign being done by him.

And he asked him questions in many λόγοις· δὲ αὐτὸς ἀπεκρίνατο αὐτῷ οὐδέν. 10. Δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εἰστήκεισαν, κατηγοροῦντες αὐτοῦ εὐτόνως.

11. Δὲ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ ἐξουθενήσας αὐτὸν, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν λαμπρὰν ἐσθῆτα, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12. Δέ τε ὁ Πιλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι μετ' ἀλλήλων ἐν τῇ αὐτῇ ἡμέρᾳ· γὰρ

μετ' ἀλλήλων ἐν τῇ αὐτῇ ἡμέρᾳ· γὰρ with one another in the same day; for

προϋπήρχον ὄντες ἐν ἔχθρᾳ πρὸς ἐαυτούς.

13. Δὲ Πιλάτος, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας

14. Εἶπε πρὸς αὐτούς· Προσηνέγκατέ καὶ τὸν λαόν,

15. Ἄλλ' οὐδὲ Ἡρώδης· γὰρ ἀνέπεμψα ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδέν ἄξιον θανάτου ἐστὶ

καὶ ἰδοὺ, ἐγὼ, ἀνακρίνας ἐνώπιον αὐτῶν, εὑρον οὐδέν αἵτιον ἐν τῷ τούτῳ

ἀνθρώπῳ, ὃν κατηγορεῖτε κατ' αὐτοῦ.

15. Ἀλλ' οὐδὲ Ἡρώδης· γὰρ ἀνέπεμψα ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδέν ἄξιον θανάτου ἐστὶ

16. Οὖν παίδευσας αὐτὸν ἀπολύσω.

17. Δὲ εἶχεν ἀνάγκην

18. Ἄλλ' οὐδὲ Ἡρώδης· γὰρ ἀνέπεμψα ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδέν ἄξιον θανάτου ἐστὶ

καὶ ἰδοὺ, ἐγὼ, ἀνακρίνας ἐνώπιον αὐτῶν, εὑρον οὐδέν αἵτιον ἐν τῷ τούτῳ ἀνθρώπῳ, ὃν κατηγορεῖτε κατ' αὐτοῦ.

- ἀπολύειν αὐτοῖς ἓνα κατὰ ἑορτήν. 18. Δὲ
to release to them one at the feast. But
ἀνέκραξαν παμπληθεὶς, λέγοντες· Αἶρε
they cried aloud in full assembly, saying; Take away
τοῦτον, δὲ ἀπόλυσον ἡμῖν τὸν Βαραββᾶν. 19. Ὅστις
this man, and release to us Barabbas; Who
διὰ τινὰ στάσιν γενομένην ἐν τῇ
through or because of a certain sedition made in the
πόλει καὶ φόνον ἦν βεβλημένος εἰς φυλακὴν.
city and for murder was cast into prison.
20. Ὁ Πιλάτος οὖν θέλων ἀπολῦσαι τὸν
Pilate therefore willing to have released
Ἰησοῦν, πάλιν προσεφώνησε. 21. Δὲ οἱ
Jesus, again spoke to them. But they
ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.
spoke or cried, saying; Crucify, crucify him.
22. Δὲ ὁ εἶπε τρίτον πρὸς αὐτούς· Γὰρ τί
And he said a third time to them; For what
κακὸν ἐποίησεν οὗτος; εὔρον οὐδὲν αἴτιον θανάτου
evil did this man? I found not one cause of death
ἐν αὐτῷ· οὖν παιδεύσας αὐτὸν ἀπολύσω.
in him; therefore having chastised him I will release
him.
23. Δὲ οἱ ἐπέκειντο μεγάλας
But they insisted with great, i. e. loud,
φωναῖς αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ αἱ φωναὶ
voices demanding him to be crucified; and the voices
αὐτῶν καὶ τῶν ἀρχιερέων κατίσχυον. 24. Δὲ
of them and of the chief-priests prevailed. And
ὁ Πιλάτος ἐπέκρινε τὸ αἴτημα αὐτῶν
Pilate adjudged or gave sentence for the demand of them
γένεσθαι. 25. Δὲ ἀπέλυσε τὸν διὰ
to be done. And he released him that was for
στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν
sedition and murder cast into the prison, whom
ἡτοῦντο· δὲ παρέδωκε τὸν Ἰησοῦν τῷ
they demanded; but he delivered Jesus to the
Δελημάτι αὐτῶν. 26. Καὶ ὡς ἀπήγαγον αὐτόν,
will of them. And as they led away him,
ἐπιλαβόμενοί τινος Σίμωνος Κυρηναίου ἐρχομένου
having laid hold of a certain Simon a Cyrenian coming
ἀπ' ἀγροῦ, ἐπέδηκαν τὸν σταυρὸν αὐτῷ, φέρειν
from the country, they laid the cross on him, to carry it
ὅπισθεν τοῦ Ἰησοῦ. 27. Δὲ πολὺ πλῆθος
after Jesus. And much multitude

τοῦ λαοῦ καὶ γυναικῶν ἠκολούθει αὐτῷ, αἱ καὶ
 of the people and of women followed him, who also
 ἐκόπτοντο καὶ ἐθρήνουσαν αὐτόν.
 beat their bosoms, *i. e. bewailed*, and lamented him.

28. Δὲ ὁ Ἰησοῦς στραφεὶς πρὸς αὐτάς, εἶπε·
 But Jesus being turned to them, said ;

Θυγατέρες Ἱερουσαλὴμ, κλαίετε μὴ ἐπ' ἐμέ· πολλὴν
 Daughters of Jerusalem, weep not over me ; but
 κλαίετε ἐφ' ἑαυτάς, καὶ ἐπὶ τὰ τέκνα
 weep over or for yourselves, and over the children
 ὑμῶν. 29. Ὅτι ἰδοὺ, ἡμέραι ἔρχονται, ἐν
 of you. For behold, days are coming in

αἷς ἐροῦσι· Μακάριοι αἱ στεῖραι, καὶ κοιλίαι
 which they shall say ; Happy the barren, and wombs

αἱ ἐγέννησαν οὐ, καὶ μαστοὶ οἱ
 which have born not, and breasts which

ἐθήλασαν οὐ. 30. Τότε ἄρξονται λέγειν
 have suckled not. Then they shall begin to say

τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς
 to the mountains : Fall on us ; and to the

βουνοῖς· Καλύψατε ἡμᾶς. 31. Ὅτι εἰ ποιῶσιν
 hills ; Cover us. For if they do

ταῦτα ἐν τῷ ὑγρῷ ξύλῳ, τί γένηται
 these things in the moist, *i. e. green*, wood, what shall have been

ἐν τῷ ξηρῷ ; 32. Δὲ καὶ ἕτεροι δύο
 done in the dry ? And also other two, *being*

κακοῦργοι ἦγοντο σὺν αὐτῷ ἀναιρεθῆναι.
 malefactors were led with him to be put to death.

33. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον
 And when they came to the place called

Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς
 calvary or skull, there they crucified him and the

κακούργους· ὃν μὲν ἐκ δεξιῶν, δὲ
 malefactors ; the one indeed from the right, and

ὃν ἐξ ἀριστερῶν. 34. Δὲ ὁ Ἰησοῦς ἔλεγε·
 the one from the left. And Jesus said ;

Πάτερ, ἄφες αὐτοῖς· γὰρ οἶδασιν οὐ τί
 Father, forgive them : for they have known not what

ποιοῦσι. Δὲ διαμεριζόμενοι τὰ ἱμάτια
 they do. And parting among themselves the garments

αὐτοῦ, ἔβαλον κλῆρον. 35. Καὶ ὁ λαὸς
 of him, they cast a lot. And the people

εἰστήκει θεωρῶν. Δὲ καὶ οἱ ἄρχοντες σὺν
 had stood beholding. And also the rulers with

αὐτοῖς ἐξεμυκτήριζον, λέγοντες· Ἔσωσε ἄλλους,
 them derided or sneered, saying: He saved others,
 σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ
 let him save himself, if this is the Christ, the
 ἐκλεκτός τοῦ Θεοῦ. 36. Δὲ καὶ οἱ στρατιῶται
 elect of God. And also the soldiers
 ἐνέπαιζον αὐτῷ, προσερχόμενοι καὶ προσφέροντες ὄξος
 mocked him, coming to him, and offering vinegar
 αὐτῷ, 37. Καὶ λέγοντες· Εἰ σὺ εἶ ὁ
 to him, And saying: If thou art the
 βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38. Δὲ
 king of the Jews, save thyself. And
 καὶ ἦν ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ
 also there was an inscription written over him
 Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς
 in Greek and Roman, *i. e.* Latin, and Hebrew
 γράμμασιν· ΟΥΤΟΣ ἔστιν ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ
 letters: This is the King of the
 ἸΟΥΔΑΙΩΝ. 39. Δὲ εἷς τῶν κακούργων
 Jews. And one of the malefactors
 κρεμασθέντων ἐβλασφήμει αὐτὸν, λέγων·
 that were hung on crosses blasphemed him, saying:
 Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.
 If thou art the Christ, save thyself and us.
 40. Δὲ ὁ ἕτερος ἀποκριθεὶς ἐπετίμα αὐτῷ,
 And the other having answered rebuked him,
 λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι εἶ
 saying; Neither fearest thou God, for thou art
 ἐν τῷ αὐτῷ κρίματι; 41. Καὶ ἡμεῖς μὲν
 in the same condemnation? And we indeed
 δικαίως· γὰρ ἀπολαμβάνομεν ἅξια
 justly; for we receive worthy or due rewards of
 ὧν ἐπράξαμεν· δὲ οὗτος ἔπραξε οὐδὲν ἄτοπον.
 what we have done; but this person has done nothing amiss.
 42. Καὶ ἔλεγε τῷ Ἰησοῦ· Κύριε, μνήσθητί μου, ὅταν
 And he said to Jesus; Lord, remember me, when
 ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43. Καὶ
 thou shalt have come in the kingdom of thee. And
 ὁ Ἰησοὺς εἶπεν αὐτῷ· Ἀμὴν λέγω σοι, σήμερον
 Jesus said to him; Verily I say to thee, to-day
 ἔσῃ μετ' ἐμοῦ ἐν τῷ παραδείσῳ. 44. Δὲ
 thou shalt be with me in paradise. And
 ἦν ὥσει ἕκτη ὥρα, καὶ σκότος ἐγένετο ἐφ' ὅλην
 it was as if the sixth hour, and darkness was over all

τὴν γῆν, ἕως ἐνάτης ὥρας. 45. Καὶ ὁ ἥλιος
the land, until the ninth hour. And the sun
ἐσκοτίσθη· καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
was darkened; and the veil of the temple was rent
μέσον. 46. Καὶ ὁ Ἰησοῦς φωνήσας μεγάλην
in the midst. And Jesus having cried with a great
φωνῇ, εἶπε· Πάτερ, παραθήσομαι τὸ πνεῦμά μου
voice, said: Father, I will commend the spirit of me
εἰς χεῖράς σου. Καὶ εἰπὼν ταῦτα, ἐξέπνευσε.
into the hands of thee. And having said these words, he expired or
47. Δὲ ὁ ἐκατόνταρχος ἰδὼν τὸ
gave up his Spirit. And the centurion having seen that
γενόμενον. ἐδόξασε τὸν Θεόν, λέγων· Ὁντως ὁ οὗτος
come to pass, glorified God, saying: Certainly this
ἄνθρωπος ἦν δίκαιος. 48. Καὶ πάντες οἱ ὄχλοι
man was righteous. And all the crowds
συμπαραγενόμενοι ἐπὶ τὴν ταύτην θεωρίαν, θεωροῦντες
being come together to this spectacle, beholding
τὰ γενόμενα, ὑπέστρεφον τύπτοντες τὰ στήθη
the things that were done, returned beating the breasts
ἐαυτῶν. 49. Δὲ πάντες οἱ γνωστοὶ αὐτοῦ
of themselves. And all the acquaintance of him
εἰστήκεισαν μακρόθεν, καὶ αἱ γυναῖκες
stood from far, and also the women
συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, δεῶσαι
having followed with him from Galilee, beholding
ταῦτα. 50. Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ,
these things. And behold, a man by name Joseph,
ὑπάρχων βουλευτῆς, ἀγαθὸς καὶ δίκαιος ἀνὴρ,
being a counsellor, a good and a just man,
51. (Οὗτος ἦν οὐ συγκατατεθειμένος τῇ βουλῇ
(This man was not having consented to the counsel
καὶ τῇ πράξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν
and to the deed of them) from Arimathea a city of the
Ἰουδαίων· ὃς καὶ καὶ αὐτὸς προσεδέχετο τὴν βασιλείαν τοῦ
Jews; who also even himself waited for the kingdom of
Θεοῦ. 52. Οὗτος, προσελθὼν τῷ Πιλάτῳ,
God: This man, having come to Pilate,
ῥήτησεν τὸ σῶμα τοῦ Ἰησοῦ. 53. Καὶ καθελὼν
asked the body of Jesus. And having taken down
αὐτὸ, ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν
it, he wrapped it in fine linen, and placed it in
λαξευτῷ μνήματι, οὗ οὐκ οὐδεὶς ἦν οὐδέπω κείμενος.
a hewn-stone sepulchre, where no one was ever yet lying.

54. Καὶ ἡμέρα ἦν παρασκευή, καὶ σάββατον
 And the day was the preparation, and the sabbath
 ἐπέφωσκε. 55. Δὲ καὶ γυναῖκες κατακολουθήσασαι,
 dawned. And also the women having followed him
 αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς
 to the last, who were having come with him from
 Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς τὸ σῶμα
 Galilee, beheld the sepulchre, and how the body
 αὐτοῦ ἐτέθη. 56. Δὲ ὑποστρέψασαι ἡτοίμασαν
 of him was laid. And having returned they prepared
 ἀρώματα καὶ μύρα· καὶ τὸ σάββατον μὲν
 spices and ointments : and on the sabbath indeed
 ἡσύχασαν κατὰ τὴν ἐντολήν.
 they rested according to the commandment.

Κεφ. κδ'. 24.

1. Δὲ τῇ μιᾷ τῶν σαββάτων, βαθέος ὄρθρου,
 And the first day of the sabbaths or week, at deep dawn,
 ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἀρώματα ἃ
 they came to the sepulchre, bringing spices which
 ἡτοίμασαν· καὶ τινες σὺν αὐταῖς. 2. Δὲ
 they prepared; and some others with them. And
 εὗρον τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.
 they found the stone rolled away from the sepulchre.
 3. Καὶ εἰσελθοῦσαι εὗρον οὐ τὸ σῶμα τοῦ
 And having entered they found not the body of the
 Κυρίου Ἰησοῦ. 4. Καὶ ἐγένετο ἐν τῷ αὐτὰς διαπορεῖσθαι
 Lord Jesus. And it was in the them to be much
 περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν
 perplexed about this, and behold, two men stood by
 αὐταῖς ἐν ἀστραπτούσαις ἐσθήσεσι. 5. Δὲ αὐτῶν
 them in shining garments. And they
 γενομένων ἐμφόβων, καὶ κλινουσῶν τὸ πρόσωπον εἰς
 being become afraid, and bowing the face unto
 τὴν γῆν, εἶπον πρὸς αὐτάς· τί ζητεῖτε τὸν
 the earth, they said to them; for what seek ye the
 ζῶντα μετὰ τῶν νεκρῶν; 6. Ἔστιν οὐκ ὧδε, ἀλλ'
 living among the dead? He is not here, but
 ἡγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν, ὡν ἔτι ἐν τῇ
 is risen. remember how he spoke to you, being yet in
 Γαλιλαίᾳ, 7. Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ
 Galilee, Saying: That it behoves the son

ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἁμαρτωλῶν
of man to be delivered into hands of sinful

ἀνθρώπων, καὶ σταυρωθῆναι, καὶ ἀναστῆναι τῇ τρίτῃ
men, and to be crucified, and to rise again the third
ἡμέρᾳ. 8. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.
day. And they remembered the words of him.

9. Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν
And having returned from the sepulchre they told
πάντα ταῦτα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.
all these things to the eleven and to all the rest.

10. Δὲ ἦσαν ἡ Μαρία Μαγδαληνὴ, καὶ Ἰωάννα, καὶ
And they were Mary Magdalene, and Joanna, and
Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν
Mary the mother of James, and the others who were with
αὐταῖς, αἱ ἔλεγον ταῦτα πρὸς τοὺς ἀποστόλους.
them, who told these things to the apostles.

11. Καὶ τὰ ῥήματα αὐτῶν ἐφάνησαν ἐνώπιον αὐτῶν
And the words of them appeared in the sight of them
ὡσεὶ λῆρος, καὶ ἠπίστουν αὐταῖς. 12. Δὲ
as if an idle tale, and they disbelieved them. And

ὁ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ
Peter having arisen ran to the sepulchre, and
παρακύψας βλέπει τὰ ὀθόνια κεείμενα μόνα·
having stopped near he sees the linens lying alone;
καὶ ἀπῆλθε θαυμάζων πρὸς ἑαυτὸν, τὸ γεγενῆσθαι.
and departed wondering to or with himself, at that which

13. Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν
was done. And behold, two out of them were
πορευόμενοι ἐν τῇ αὐτῇ ἡμέρᾳ εἰς κώμην ἣ
going in the same day into a village to which
Ἑμμαοὺς (ἣν) ὄνομα, ἀπέχουσιν ἀπὸ Ἱερουσαλὴμ
Emmaus (was) name, distant from Jerusalem
ἑξήκοντα σταδίου. 14. Καὶ αὐτοὶ ὁμιλοῦν πρὸς
sixty furlongs. And they were conversing with

ἀλλήλους περὶ πάντων τούτων τῶν συμβεβηκότων.
one another about all these things having come to

15. Καὶ ἐγένετο ἐν τῷ αὐτοῦς ὁμιλεῖν καὶ
pass. And it was in the them to converse and
συζητεῖν, καὶ ὁ Ἰησοῦς αὐτὸς ἐγγίσας
to enquire into these matters, even Jesus himself having
συνεπορεύετο αὐτοῖς. 16. Δὲ οἱ ὀφθαλμοὶ

drawn near travelled with them. But the eyes
αὐτῶν ἐκρατοῦντο, τοῦ ἐπιγινῶναι μὴ αὐτόν. 17. Δὲ
of them were held, to know not him. And

εἶπε πρὸς αὐτούς· Τίνες οἱ οὗτοι λόγοι,
 he said to them; What are these sayings or reasonings
 οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες,
 which ye confer with one another as ye are walking,
 καὶ ἐστε σκυθρωποί; 18. Δὲ ὁ εἷς, ᾧ Κλείπας
 and are sad? And one, to whom Cleopas, was
 ὄνομα, ἀποκριθεὶς, εἶπε πρὸς αὐτόν· Παροικεῖς σὺ μόνος (ἐν)
 name, having answered, said to him: Sojournest thou only (in)
 Ἱερουσαλὴμ, καὶ ἔγνως οὐ τὰ γινόμενα ἐν
 Jerusalem, and hast known not the things done in
 αὐτῇ ἐν ταῖς ταύταις ἡμέραις; 19. Καὶ εἶπεν αὐτοῖς·
 it in these day? And he said to them;
 Ποῖα; Δὲ οἱ εἶπον αὐτῷ· Τὰ περὶ
 What things? And they said to him; The things about
 Ἰησοῦ τοῦ Ναζωραίου, ὃς ἀνὴρ ἐγένετο δυνατὸς προφήτης
 Jesus the Nazarene, which man was a powerful prophet
 ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ πάντος τοῦ
 in deed and word before God and all the
 λαοῦ· 20. Τὲ ὅπως οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες
 people; And how the chief-priests and the rulers
 ἡμῶν παρέδωκαν αὐτὸν εἰς κρίμα θανάτου, καὶ
 of us delivered up him for a sentence of death, and
 ἐσταύρωσαν αὐτόν. 21. Δὲ ἡμεῖς ἠλπίζομεν, ὅτι αὐτός
 crucified him. But we hoped, that he was
 ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε
 the person about to redeem Israel: but yet
 σὺν πᾶσι τούτοις, σήμερον ἄγει ταύτην τρίτην
 with all these things, to-day he passes this the third
 ἡμέραν, ἀφ' οὗ ταῦτα ἐγένετο. 22.
 day, from what time these things were done.
 Ἀλλὰ τινες γυναῖκες καὶ ἐξ ἡμῶν ἐξέστησαν
 But also some women also from among us surprised or
 ἡμᾶς, γινόμεναι ὁρᾶσαι ἐπὶ τὸ μνημεῖον· 23.
 astonished us, having been early at the sepulchre:
 Καὶ εὐροῦται μὴ τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι
 And having found not the body of him, they came, saying
 καὶ ἑωρακέναι ὅπτασίαν ἀγγέλων, οἱ λέγουσιν
 also themselves to have seen a vision of angels, who say
 αὐτὸν ζῆν. 24. Καὶ τινες τῶν σὺν ἡμῖν
 him to live. And some of them with us
 ἀπῆλθον ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω, καθὰς
 departed to the sepulchre, and found so, according as
 καὶ αἱ γυναῖκες εἶπον· δὲ εἶδον αὐτὸν οὐ.
 also the women said: but they saw him not.

25. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς
 And he said to them: O thoughtless and slow
 τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς οἱ προφῆται
 in heart to believe on all *things* which the prophets
 ἐλάλησαν. 26. Ἔδει οὐχὶ τὸν Χριστὸν παθεῖν
 have spoken. Behoved it not the Christ to have suffered
 ταῦτα, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
 these *things*, and to enter into the glory of himself?
 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων
 And having begun from Moses and from all
 τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς
 the prophets, he interpreted to them in all the
 γραφαῖς τὰ περὶ αὐτοῦ. 28. Καὶ
 scriptures the *things* written about himself. And
 ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο· καὶ
 they drew nigh into the village, where they were going: and
 αὐτὸς προσεποιεῖτο πορεύεσθαι πορρωτέρω. 29. Καὶ
 he made or prepared to go further. And
 παρεβιάσαντο αὐτὸν, λέγοντες· Μείνον μεθ' ἡμῶν,
 they constrained him, saying: Remain with us,
 ὅτι ἐστὶ πρὸς ἑσπέραν, καὶ ἡ ἡμέρα κέκλικεν.
 because it is towards evening, and the day hath declined.
 Καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς. 30. Καὶ ἐγένετο,
 And he went in to tarry with them. And it was,
 ἐν τῷ αὐτὸν κατακλιθῆναι μετ' αὐτῶν,
 in the him to have been seated at table with them,
 λαβὼν τὸν ἄρτον, εὐλόγησε, καὶ κλάσας
 having taken the bread, he blessed it, and having broken
 ἐπέδιδου αὐτοῖς 31. Δὲ οἱ ὀφθαλμοὶ αὐτῶν
 he gave to them. And the eyes of them
 διηνοιχθῆσαν, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἐγένετο
 were opened, and they recognized him: and he became
 ἄφαντος ἀπ' αὐτῶν. 32. Καὶ εἶπον πρὸς
 invisible from them. And they said to
 ἀλλήλους· Ἦν οὐχὶ ἡ καρδία ἡμῶν καιομένη ἐν ἡμῖν,
 one another; Was not the heart of us burning in us,
 ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν
 as he was talking to us on the way, and as he was opening
 τὰς γραφὰς ἡμῖν: 33. Καὶ ἀναστάντες τῇ αὐτῇ
 the scriptures to us? And having risen in the same
 ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὑρον τοὺς ἑνδεκα
 hour, they returned into Jerusalem, and found the eleven
 καὶ τοὺς σὺν αὐτοῖς συνηθροισμένους, 34. Λέγουσας·
 and them that were with them assembled together, Saying:

- ὅτι ὁ Κύριος ἡγέρθη ὄντως, καὶ ὤφθη Σίμωνι.
 that the Lord is risen indeed, and has appeared to Simon.
35. Καὶ αὐτοὶ ἐξηγούντα τὰ ἐν τῇ ὁδῷ, καὶ
 And they related the things done on the way, and
 ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
 how he was known to them in the breaking of the bread.
36. Δὲ αὐτῶν λαλούντων ταῦτα, αὐτὸς ἔστη ἐν
 And they speaking these things, himself stood in
 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς. Εἰρήνη ὑμῖν.
 the midst of them, and saith to them: Peace to you.
37. Δὲ πτοηθέντες καὶ γενόμενοι ἔμφοβοι
 But terrified and becoming affrighted
 ἐδόκουν θεωρεῖν πνεῦμα. 38. Καὶ εἶπεν
 they thought themselves to see a spirit. And he said
 αὐτοῖς· τί ἐστὲ τεταραγμένοι, καὶ διατί διαλογισμοὶ
 to them: why are ye disturbed, and why do thoughts
 ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39. Ἴδετε
 arise in the hearts of you? See
 τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ αὐτὸς
 the hands of me and the feet of me, that I myself
 εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα ἔχει οὐ
 am he: handle me and see: for a spirit has not
 σὰρκά καὶ ὀστέα, καθὼς θεωρεῖτέ ἐμεῖ ἔχοντα.
 flesh and bones, as ye see me having.
40. Καὶ εἰπὼν τοῦτο, ἐπέδειξεν αὐτοῖς τὰς χεῖρας
 And having said this, he showed them the hands
 καὶ τοὺς πόδας. 41. Δὲ αὐτῶν ἔτι ἀπιστούντων
 and the feet of himself. And they yet believing not
 ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς·
 from the joy, and wondering, he said to them:
 Ἔχετε τι βρώσιμον ἐνθάδε; 42. Δὲ οἱ ἐπέδωκαν
 Have ye any eatable here? And they gave
 αὐτῷ μέρος ὀπτοῦ ἰχθύος καὶ ἀπὸ μελισσίου κηρίου.
 to him a piece of a broiled fish and of an honey-comb.
43. Καὶ λαβὼν, ἔφαγεν ἐνώπιον αὐτῶν.
 And having taken it, he did eat before them.
44. Δὲ εἶπεν αὐτοῖς· οὗτοι οἱ λόγοι, οὓς ἐλάλησα
 And he said to them; these are the words, which I spoke
 πρὸς ὑμᾶς, ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πάντα
 to you, yet being with you, that it behoves all
 τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις,
 the things written in the law of Moses, and prophets,
 καὶ ψαλμοῖς περὶ ἐμοῦ, πληρωθῆναι. 45. Τότε
 and psalms about me, to be fulfilled. Then

διήνοιξε τὸν νοῦν αὐτῶν, τοῦ συνιέναι τὰς
 he opened the understanding of them, to understand the
 γραφάς· 46. Καὶ εἶπεν αὐτοῖς· ὅτι οὕτω
 scriptures : And he said to them : that thus

γέγραπται, καὶ οὕτως ἔδει τὸν Χριστὸν
 it is written, and thus it behoved the Christ or Anointed
 παθεῖν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
 to suffer, and to rise from the dead the third day,

47. Καὶ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν κηρυχθῆναι
 And repentance and remission of sins to be proclaimed
 ἐπὶ τῷ ὀνόματι αὐτοῦ εἰς πάντα τὰ ἔθνη, ἀρξάμενον
 on the name of him unto all the nations, having begun
 ἀπὸ Ἱερουσαλήμ. 48. Δὲ ὑμεῖς ἐστέ μάρτυρες
 from Jerusalem. And ye are witnesses

τούτων. 49. Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν
 of these things. And behold, I send the
 ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· δὲ καθίσατε
 promise of the father of me upon you : but reside
 ὑμεῖς ἐν τῇ πόλει (Ἱερουσαλήμ,) ἕως οὗ ἐνδύσησθε
 ye in the city (Jerusalem,) until what time ye be inves-
 δύναμιν ἐξ ὕψους. 50. Δὲ ἐξήγαγεν

ted with power from on high. And he led
 αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας
 them out as far as unto Bethany : and having lifted up
 τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. 51. Καὶ
 the hands of himself, he blessed them. And

ἐγένετο, ἐν τῷ αὐτὸν εὐλογεῖν αὐτοὺς, διέστη ἀπ'
 it was, in the him to bless them, he departed from
 αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52. Καὶ
 them, and he was carried up into the heaven. And

αὐτοὶ, προσκυνήσαντες αὐτὸν, ἐπέστρεψαν εἰς
 they, having worshipped him, returned into
 Ἱερουσαλήμ μετὰ μεγάλης χαρᾶς. 53. Καὶ ἦσαν
 Jerusalem with great joy. And they were

διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες
 continually in the temple, praising and blessing
 τὸν Θεόν.
 God.

ABBREVIATIONS EXPLAINED.

a. aorist tense.
act. active.
adj. adjective.
att. attic dialect.
c. contracted.
ch. chapter.
emph. emphatic.
f. future.
fr. derived from.
gen. genitive case.
imp. imperfect tense, impera-
tive mood.
impf. imperfect tense.
impt. imperative mood.

int. intens. intensive.
irr. irregularly declined.
m. mid. middle.
obs. obsolete.
nom. nominative.
perf. perfect tense.
part. participle.
pass. passive voice.
p. p. p. part. perf. pass.
pers. person.
plu. pluperfect tense.
pres. present tense.
subj. subjunctive.
v. from the verb.

KEY TO PARSING.

Εὐαγγέλιον gospel, good news; εὖ well, good, and ἀγγέλιον a message.

CHAP. I.

1. Ἐπεχίρηναν 1. a. act. verb ἐπιχειρῶ, f.—ησω, 1. a. ησα, ως, &c. ἐπι upon and χεῖρ hand. Ἀνατάξασθαι, to set in order, to compose, 1. a. mid. verb ἀνατάσσω, f.—ξω, 1. a. act.—ξα, mid. ξαμην, &c. ἀνα emphatic and τάσσω, f.—ξω arrange. Πισπληροφορημένων perf. part. pass. verb πληροφορεῖω,—ησω, —ηκα, pass. p.—ημαι &c. πληρῆς full, and φέρω carry.
2. Παρέδωκαν 2. a. act. verb παραδίδωμι or obsolete δῶν, f. δωσω, p. δίδωκα, 2. a. ἰδων, 3. pers. pl. ἰδωσαν; from παρα expressing transition, and δίδωμι give. Αὐτοπται, nom.—ης, ου, from αὐτος self, and ὁπτομαι to see.
3. Παρακολούθησεν 2. a. perf. part. act. verb παρακολουθεῖν to search, trace out, or to understand, παρα with, and ακολουθεῖν to follow: εἰω f.—ησω, p. η—ηκα —part.—ηκως —ος, &c. Ἀκριβῶς accurately, exactly, from εἰς ἀκρον βῆναι, going to the top, or summit. Καθεξῆς adv. in order; from κατα according to, and ἔξη order from ἔχω.
4. Κατήχησεν 1. a. pass. from κατηχέω to instruct by word of mouth, κατα intens. and ἡχέω to sound, f.—ησω, p.—ηκα, p. pas.—ημαι, 1. a.—ησθην, ης, &c.
5. Ἐφημερία a daily course, from ἐφημερος daily, or lasting one day; ἦφ' for ἐπι, and ἡμερᾶ day.
6. Ἐνώπιον from ἐν ὠπι in the face. Προενομένοι pres. part. mid. verb προενύω,—ομαι.
7. Προεβηκότις, εἰ, perf. part. act. from προ forward, before, and βαίνω or βάω obs. to go, βαω, βησω, βεβηκα,—ηκως, —ηκυια,—ος, ηκωτος &c.
9. Ἐλαχε 2. a. verb λαγχανω or obs. ληχῶ, to obtain by lot; 2. a. ἔλαχον, ις,—ι. Θυμιασαι 1. a. act. verb θυμιαω, f. ασω, 1. a. ι—σα, &c.
10. Προσυχόμενοι τὸν, pres. verb προσυιχομαι.
11. Ὡφθη 1. a. pass. from the obsolete ὀπτω, f. ὀψω, p. ὤφα, p. pass. ὤμμαι, 1. a. ὥφθην, ης, η. Ἐστως, ὁ part. perf. act. from ἵστημι or obsolete σταν, f. στήσω, p. ἕστηκα, part. ἕστηκως, c. ἵστας. Διζυῶν (μυρῶν parts.) adj. διζυ—ος,—α,—ον.
12. Ἰδὼν δὲ 2. a. part. verb ἰδῶ. Ἐταράχθη 1. a. pass. verb ταρασσω, f. ξω, p. τε—χα,—γμαι, 1. a.—χθην, &c. Ἐπιπέσιν 2. a. irr. v. πίπτω, or obs. πετω, f. πωσω: ἐπι upon and πίπτω to fall.
13. Εἰσηκούσθη, εἰς in, and ἡκουσθη 1. a. pass. verb ἀκούω to hear, f.—σω, p. ἡ—κα,—σμαι, 1. a.—σθην, &c. Διησις ἡ, ιως, εἰ ἡ, from διαμαι to pray. Καλεῖς, 1. f. verb καλῶ ὦ, f.—ισω or ησω, p. κικληκα, 1. a. κεκλησα.
14. Ἀγαλλίασις, ἡ, exultation, leaping for joy, from ἄγαν adv. very much, and ἄλλομαι to leap. Χαιρεσονται 2. f. pass. verb χαιρῶ, f. χερῶ, 2. a. pass. ἔχων, 2. f. χαρῆσμαι, &c.
15. Πῆ 2. a. subj. verb πυνω or obs. πωω, f. πωσω, p. πειπνωκα. Πλησθη

- σεται 1. f. pass. verb *πληθω*,—σω, *πι—κα, σμαι*, 1. a.—σθην, 1. f.—σθησμαι.
16. Ἐπιστρέφει 1. f. verb *ἐπιστρέφω* (to turn or convert) f.—ψω.
17. Προελεύσεται, *προ before*, and *ἐλεύσεται* 1. f. mid. verb *ἐρχομαι* or obs. *ἐλυθω*, f.—σω, *σομαι*. Ἐτοιμασας 1. a. verb *ἐτοιμαζω*, f.—σω, 1. a. ἡ—σα &c. Κατεσκευασμένον τὸν part. pass. verb *κατα—σκευαζω*, f. σω, p. ἡ—κα, *σμαι*, &c. *κατα* intens. and *σκευαζω* to prepare: τὸ σκευος instrument.
18. Γνώσομαι f. m. verb *γινωσκω*, or obs. *γνων*, f. act.—σιω, mid.—σομαι. Προβέβηκεν ἡ, part. perf. act. see—7th verse.
19. Ἀπεκρίθεις, ὁ, *having answered*, part. 1. a. pass. verb *ἀποκρίνω*; from *ἀπὸ from*, and *κρίνω* to judge, to discern, to separate; *κρίνω* f. *ἴω*, p. *κεκρικα*,—μαι, 1. a. *ἔκριθην*, &c. Ἀπιστάλην 2. a. pass. verb *ἀποσταλῶ* f.—λῶ, p.—κα, *μαι*, &c. Δαλῆσαι 1. a. verb *λαλειω*, ὦ f. *ἦσω*, 1. a.—ῆσα, &c. Εὐαγγελισασθαι, 1. a. mid. verb *εὐαγγελίζω* to tell good news; f.—σω, 1. a.—σα, m.—σαμην, &c.
20. Σιωπῶν, ὁ, part. pres. verb *σιωπῶω* ὦ, to be silent; from *σιγῶω* to be silent and οψ voice. Ἄνδ' before a ('); ἄντ' before a lenis vowel, ἄντι before a consonant; ἄντι for, instead of. Πληρωθῆσονται 1. fut. pass. verb *πληρῶω* to fulfil;—σω, p. *πι—κα, μαι*, 1. a.—θην, 1. f.—θησομαι, &c.
21. Χρονίζειν pres. inf. *χρονίζω* to delay; *χρονος* time. Δαλῆσαι, 1. a. verb *λαλειω*, ὦ,—ῆσω, *ελαλησα*, Ἐπεγνώσαν 2. a. verb *ἐπιγινωσκω* or obs. *γνων* to know, 2. a. *εγνων*. Διέμειν, *δια* thoroughly, *μειν* imperf. v. *μειν* remain.
23. Διουουργία from *λειτος* public, and τὸ ἔργον work, business, office.
24. Περιέκρυπεν, 2. a. verb *κρυπ—τω* *περι* about, and *κρυπτω* to hide.
25. Ἐπιίδειν, *ἐπι* and *ἰδεν* 2. a. verb. *εἶδω* to see, to look upon. Ἀφ—ελεῖν 2. a. verb *ἄφαιρω* or obs. *ἄφειλω*; ἀπὸ from, and *ἔλω* to take.
26. Ἀπ—εστάλην, 2. a. pass. verb *ἀποστέλλω*, from *απσ*, and *στέλλω* to send, 1. f. *στέλλω*, p. *ἑσταλα*, p. m. *εστολα*.
27. Μνηστυμένην, τὴν, perf. part. pass. verb *μνηστυω*,—σω, p. *μι—κα*,—μαι.
28. Κεχαρισταιμένη, ἡ, part. p. pass. v. *χαριτω*, ὦ, ὡσω, *κε—κα, μαι*, &c. *Εὐλογημένη* part. p. pass. v. *εὐλογεω*, ὦ,—ῆσω, *εὐ—κα*,—μαι, &c. *ευ* well, and *λογος* a word.
31. Τεῖξ 1. f. mid. v. *τικτω*, or obs. *τικω*, *ξω*,—ομαι, p. m. *τιτοκα*.
35. Ἐπισκιάσει 1. f. v. *ἐπισκιάζω*,—σω, &c. *ἐπι* upon, over, and *σκια* a shadow. Γενωμένον part. pres. pass. v. *γινῶω*, ὦ. Κληθήσεται 1. f. pass. v. *καλεῖω*, *εω*, *κε—κα*,—μαι, *θην*,—θησομαι, &c.
36. Συνεληφνῆα ἡ part. perf. act. fr. *συν* for *συν* with, *λαμβάνω* to take, obs. *ληβω*, *ψω*, p. *εἰληφα*, part.—ως, *υια*, *ος*, &c.
37. Ἀδυνατήσει 1. f. v. *ἀδυνατεω*, ὦ, ἦσω; from *α* not, and *δυνατος* possible.
40. Ἠσπασατο 1. a. mid. v. *ἐπαιζομαι* to salute.
41. Ἠκούσιν 1. a. act. verb *ἀκουω*, f. *ακουσω*, 1. a. *ἤκουσα*; *α* intens. and *ου* an eat, *κ* is inserted for euphony.
42. Ἀνεφώνησε 1. a. v. *ἀνα—φωνεω*, ὦ,—ῆσω,—ῆκα, &c. *ανα* emph. and *φωνέω* to cry out, *φωνη* a voice. *Γυναιεῖ ταῖς*; ἡ *γυνη* or obs. *γυναιεῖ*,—ος.
48. Μακαριουσι Att. for *μακαρισουσι* 1. f. v. *μακαρίζω*; *μακαρ* and *μακαριος* happy, blessed.
51. Διεσκαρπίζω 1. a. verb *δια—σκαρπίζω*; *δια* through, and *σκαρπίζω*. Ἰπερηφάνους, ὁ, ἡ,—ος; ὑπὲρ above, and *φαινω* to shew.
52. Καθεῖλε, see ver. 25. *δυναστης*, *ου*, ὁ.
54. Ἀντελεβίτο 2. a. mid; ἄντι, on the opposite side, and *λαμβάνω* to take hold.
58. Συν—εχαιρον, *συν* with, and *εχαιρον* imperf. v. *χαίρω* to rejoice.
59. Περιτεμῖν, *περι—τιμνω*, 1. f. *τιμῶ*, p. *τετμηκα*, 2. a. *ἔταμον*, &c.
62. Ἐν—εινυον, imp. v. *ἐν—νυω*; *ἐν* in, *ον*, and *νυω* to nod.
64. Ἀνέφχθη, 1. a. pass. v. *ἀνοίγω*; *ανα*, and *οίγω*, f. *οἶζω*, p. *φχα*, *ωγμα*,—θην, &c.
65. Περιουκούντας, ταῦς, pres. part. verb *περι—οικνῶ*, ὦ to dwell around.
66. Ἐδῆντο 2. a. middle v. *τιθῆμι*, or

- obs. *θῶ, θῆσω*, p. *τιθεῖκα*, 2. a. act. *ἔθην*, mid. *ἔθεμην*, σσ, το, &c.
67. Προφητισε, 1. a. v. *προφητεύω*, *προ* before, and *φημι* to speak.
68. Επισκεψατο 1. a. mid. v. *επι—σκειπτομαι*, f. mid. *ψομαι*, 1. a. *αμην*, ασο, οτ—ω, —ατο; *επι* upon, *σκειπτομαι* to look. *Ανθρωπισ*, *ἰως*, ἡ, redemption, ransom; *λυω*.
71. Μισούντων part. pres.; *μισέω*, *ᾤ*;—*ᾶν*, *ουσα*, *ον*,—*οντος* &c.
74. ῥυθίνοντας τοὺς 1. a. v. *ῥύω*, *ῥύσω*, p. *ῥῥυκα*, *ῥῥύσμαι*, 1. a. *σθην*,—*θεις*, *εσσα*, *εν*, *θεντος*, &c.
79. Κατευθῆναι 1. a. inf. v.—*νω*; *κατα* intens. and *ευθῆνω* to direct; *ευθὺς* straight.
80. Ἐκραταιούτο imperf. v. *κραταίω*, *ᾶ*, *ωσω*, &c. Ἀναδείξ; *ανα—δεικνύμι*, to shew forth, obs. *δεικω* to shew.

CHAP. II.

1. Δογμα τὸ fr. *δοκῶ* to think good, to seem good. Οικοῦμεν part. pres. pass. verb *οικέω* to inhabit.
4. Ἄνεη; *ἀνα* up, and *ἔβην* 2. a. v. *βαίνω* βημι or *βᾶω* to go.
7. Ανεκλίν 1. a. act. v. *ανα—κλίνω*, f. *νῶ*, *κεκλίκα*, 1. a. *εκλίνα* caused to recline. Πρωτότοκος—ον; *πρῶτος* first, and *τετοκα* ch. i. 31.
8. Αγραυλοῦντες, οἱ part. pres. v. *αγραυλώω*, *ᾶ*; *ἀγρος* field, *αὐλη* sheep-fold, &c.
9. Ἐπ—εστη 2. a. v. *ἰφίστημι*; *ἐφ'* for *ἐπι* near, and *ίστημι* or obs. *σταιω* stand. Περὶ—ελαμψεν 1. a. v. *λαμπω*, f. *λαμψω*, p. *λελαμφα*, 1. a. *ελαμψα*, ας, ε, or *εν* if followed by a vowel. Εφοβήθησαν 1. a. pass. v. *φοβέω*, *ᾶ*, f.—*ησω*, p.—*ηκα*,—*μαι*, 1. a.—*ηθην*, ης, η, &c.
10. Φοβεῖσθ pass. imp. pres. from *φοβέω*, *ᾶ*. Ευαγγελιζομαι pres. mid. from *ευαγγελίζω* act. ch. i. 19.
11. Ετεχθη 1. a. from *τεκνω*. or obs. *τεκω* see ch. i. 31.
12. Εύρησεται fu. v. *ευρίσκω* or obs. *εύριω*, f. *εύρησῶ*, p. *εύρηκα*. Εσπαργανωμένον, τὸ part. perf. pass. v. *σπαργανέω*, *ᾶ*, f. *ωσω*, p. *εσπαργανωκα*,—*μαι*,—*μινος*. *Κείμενον*, τὸ, part. v. *κίω* act. to lay; mid. *κίμαι* to lie.
13. Εξαφνης, ἔξ of, *αἴφνης* suddenly, adv. Αἰούντων, τῶν, part. pres. v. *αἰνώ*, *ᾶ*, f. *αἰνέσω*, p. *ἠνέκα*, 1. a. *ἠνέκα*.
14. Ευδοκία, ἡ, *eu* well, *δοκίω* think.
15. Απ—ηλθον for απ—ἡλῦθον 2. a. v. *ερχομαι* or obs. *ελυθω*, f. *σω*, p. mid. *ηλῦθα*. Διαλθωμιν, δια through, *ιλθωμιν* 2. a. subj. *Γεγονος*, τὸ, part. perf. mid. v. irr. *γίνομαι* to be, p. *γίγονα*,—*ως*, *υια*, *ος*. Εγνωρισεν 1. a. v. *γνωρίζω*, f.—*σω*, p. *ἰγνωρίκα*, 1. a. *ἰ—σα*, *σπς*, &c.
16. Σπεισαντες, οἱ, 1. a. v. *σπεινῶ*, f.—*σω*, p. *ἔσπεικα*, 1. a.—*σα*, part.—*σας*,—*σασα*,—*σαν*,—*αντος*, &c. Αν—ευροντες, οἱ, part. 2. a. v. *αν—εύρισκω* or obs. *εύριω*, f.—*ησω*, 2. a. *ευρ—ον*, *ων*,—*οντος*, &c. *ανα* emph. *ευρίσκω* find.
17. Διαβέντος, τοῦ, part. 1. a. pass. v. *λαλῶ*, *ᾶ*, f.—*ησω*, p. *λι—κα*,—*μαι*, 1. a. *θην*, *θεις*,—*θισα*,—*εν*,—*θιντος*, &c.
19. Συν—ετηρει imperf. v. *συν—τηριω*, *ᾶ*, im. *ετηριον*,—*οῦν*,—*εις*—*εἰς*,—*εἰ*, *συν* together used emph.; *ετηριω* preserve. Συμβάλλουσα, ἡ part. pres. v. *συν—βάλλω*,—*ων*, *ουσα*; *συν*, and *βάλλω* cast. Αὐτης, τῆς a contraction fr. *ἐαυτης*, of herself.
20. Τπιστριψαν 1. a. v. *ὑπο—στριφω*, f.—*σω*, p. *ἱστριφα*, 1. a.—*σα*, &c. Αἰνουντες, οἱ, part. pres. v. *αἰνέω*, *ᾶ* praise,—*ων*, c.—*ων*,—*ιουσαι* c.—*ουσα*,—*ιον*, c.—*οῦν* &c. Ηκουσαν 1. a. v. *ακούω* 1 ch. v. 13. Ελαληθη 1. a. see ver. xvii.
21. Επλησθησαν 1. a. pass. v. *πληθω*, see ch. i. 15. Περιτεμιν. see ch. i. 59. Κληθιν τὸ, part. 1. a. pass. see ch. i. 35. Συλληφθῆναι inf. 1. a. pass. see ch. i. 36.
22. Αν—ηγαγον, ἀνα up, and *ηγαγον* by a reduplication for *ἦγον* 2. a. v. *αγω*, f. *αἶζω*, p. *ἤχα*, &c. Παραστήσαι, 1. a. inf. v. *παρ—ίστημι*, *παρα* near, and *ίστημι* or obs. *σταιω*, f. *στησω*, set.
23. Γεγραπται pass. perf. v. *γραφω*, f.—*ψω*, p. *γίγραφα*,—*μαι*,—*ψαι*,—*ται*. Κληθισται, see ch. i. 55.
24. Δεῖναι 2. a. v. *διδωμι* or obs. *δοω*,

- see ch. i. 2. *Ειρημίον*; τὸ, perf. v. *εἶρω*, f. *ἱρῶ*, p. *εἶρηκα*—μαι, —μένος.
26. *Κεχηματισμένοι* τὸ part. perf. pass. v. *κεχηματίζω*, f.—σω, p. *κεχ—κα*, —μαι, —μένοι. *Ἰδιν* inf. 2. f. v. *ιδῶ*. *ἰδῆ* subj.
27. *Εἰς—αγαγιν* 2. a. see ch. ii. 22. *Ποῖσαι* inf. 1. a. *ποιῶ*, ᾧ, f.—πω, p. *πεποιηκα*, 1. a. *ε—σα*, &c. *Εἰδισμένοι* part. perf. v. *εἶδι—ζω*, f.—σω, p. *εἶδικα*, pass. *σμαι*, &c. τὸ *εἶδος* custom.
28. *Εδίζατο* 1. a. mid. v. *δεχομαι*, f.—ζομαι, 1. a.—ἀμην, —ασα, —ατο. *Ευλογῆσι* 1. a. see ch. i. 28.
29. *Δισποτα* voc. 1st. ὁ *δισποτης*, —ου, lord, master.
31. *Ἡτοιμασας* 1. a. see ch. i. 17.
35. *Δι—ελευσιναι* 1. f. see ch. i. 17. *Ῥομφαία*, ἡ fr. *ῥίμβω*, brandish. *Απο—καλυφθῶσι*, απο from, away, *καλυμω*, τὸ, veil, fr. *καλυπτω* hide, f.—ψω, p. *κικ—φα*, —μαι, 1. a. *θην*, &c.
36. *Προεβηκνῦα*, ἡ, see ch. i. 7. *Ζησασα*, ἡ part. 1. a. v. *ζῶω*, ᾧ, f.—σω p. *εἴηκα*, 1. a. *εἴησα*, ὁ—σας, ἡ—σασα, το—σαν, τοῦ *σαντος*, &c.
38. *Αὕτη*, ἡ, fr. *οὗτος*, *αὕτη*, τοῦτο, this; *αὕτη*, fr. *αὐτες*, *αὕτη*, αὐτο, same, self-same. *Επιστάσα*, ἡ, 2. a. ch. ii. 9. *Ανθ—ωμολογιῖτο*; αντι, in return, and *ὁμολογιῖτο* mid. imperf. v. *ὁμολογιω*, ᾧ, f.—ησω p. *ωμ—ηκα*, &c. from *ὅμος* like, and *λογιω* or *λεγω* speak. *Ελαλει* imp. v. *καλειω*, ᾧ, see ch. ii. 17.
39. *Ετέλεισαν* 1. a. v. *τελειω*, ω, —εσω, p. *τετέλεκα*, &c.
40. *Ηὔξανει* imp. v. *αυξανω*, f.—ησω, &c. *Εκραταιούτα*, imperf. mid. v. *κραταιω*, ᾧ; *κρατος* strength. *Πληρούμιον*, τὸ, pres. part. *πληρω*, ᾧ, f. *ωσω*, p. *πεπ—κα*.
42. *Αναβαντων*, τῶν, ανα up, *βαινω*, &c. 2. a. *ἔβην*, *βας*, *βασα*, *βαν*, *βαντος* &c.
44. *Νομισαντες*, οἱ part. 1. a. v. *νομίζω*, f.—σω, p. *νένομικα*, 1. a. *ἔ—σα*, *σας*, *σασα* &c. *νομος* law.
45. *Ανιζητοῦν* imp. v. *ἀνα—ζητω*, ᾧ.
46. *Ετίρωτῶντα*, τὸν, *επι* intens. *ἱρωταω*, ᾧ ask, entreat.
47. *Εξίσταντο*; ἐξ out, and *ίσταντο* imp. mid. v. *ίσταμαι* stand; act. *ίσταω* to place. *Συνείσι*, τῇ; *συνις*, —ιως, εἰ, εἶ.
48. *Εξέπληγσαν* 2. a. v. *ἐπλησσω* or att.

- τω*, *επ* Int. and *πλησσω*, f.—ζω, *πῆπληχα* &c. strike. *Οδυνωμένοι*, οἱ, mid. v. *οδυνάω*, ᾧ, pass.—*ασμαι*, —ωμαι fr. *οδῖν* sorrow, grief.
49. *Ἰδεῖτε* or *ἠδηκεῖτε* pluperf. v. *εἶδω*, f. *εἶδῃσιν*, p. *εἶδῃκα*, Att. *ἠδῃκα*, —ειν. *Διῖ*, from *δω*, to need.
50. *Συνῆκαν* 1. a. v. *συνιμι*, *συν* together, *ιμι* to send or put.
51. *Κατ—εἴη* 2. a. *κατα* down, *βημι* or *βαω* go. *Ῥποτασσομένοις*, ὁ mid. pres. ὑπο under, *τασσω* to arrange. *Δι—δια* thoroughly, *τετρι* ch. ii. 19.
52. *Προ—ιποπτε* imperf. *προ* forward, *ποπτω* cut, f.—ψω, p. *κικοφα*.

CHAP. III.

1. *Ετι*, τῷ; τὸ *έτος*, —*ιος*—*ους*. *Τετραρχοῦντες*, τοῦ, pres. v. *τετραρχω*, ᾧ, to be tetrarch, or prince of a fourth part of a kingdom; *τετρας*, ἡ four, *ἀρχη* government.
2. *Αρχιεριως*, τοῦ, *αρχη* and *ἱερεως* priest. *Κηρυссαν*, ὁ, pres. *κηρυσσω*, f.—ζω, p. *κικ—χα* from *κηρυξ* proclaimer, or herald. *Γεγραπται* see ch. ii. 23.
4. *Βοῶντος*, τοῦ, pres. *βοῶω*, ᾧ, f.—ησω, p. *βέβοηκα*. *Ετοιμασάτι* 1. a. imperat. see ch. i. 17. or ch. ii. 31.
5. *Φαραγξ*, —γος, ἡ, precipice, abrupt valley. *Πληρωθησεται*. 1. f. pass. v. *πληρω*, see ch. i. 20. *Ταπεινωθησεται* 1. f. pass. v. *ταπεινω*, ᾧ, f. *ωσω*, p. *τεπ—κα*, —μαι, 1. a.—*θην*, 1. f. pass.—*θησομαι*, —σαι, —ται; fr. *ταπεινος* low, lowly.
6. *Οψεται* 1. f. mid. ch. i. 11.
7. *Τριβιζειν* 1. a. ὑπο, under the eyes; *δεικνῦμι* or obs. *δεικω*, f.—ζω *shew*. *Φυγεῖν* inf. 2. a. v. *φυγω*, f.—ζω, p. *πεφύγηκα*; 2. a. *ἐφύγον*, *φυγε*, —οιμι, —ᾧ, —εἶν. *Μελλουσῃς*, τῆς, pres. fr. *μιλλω*, —λε, —λοιμι &c. —*ων*, —ουσα &c.
8. *Ἀρξῃσθι* 1. a. mid. v. *αρχω* begin, f.—ζω, 1. a. —ζα, mid.—*αμην*, —ξαι, *ξαιμην*, —ζώμαι &c. *Εγείρει* 1. a. v. *ηγείρω*, f.—εζῶ, p. *ηγείρα*, 1. a. *ηγείρα*, inf.—αι.
9. *Εκκοπνται*, *εκ* out, and *κοπτω*, see ch. ii. 52. *Βαλλεται*; *βαλλω*, f. *βαλῶ*, p. *βέβληκα* 2. a. *εβῶλον*.

10. Επηρεῶμαι imperf. see ch. ii. 46.
 11. Αποκρίθεις, ὅ, see ch. i. 19. Μετα—δοτω, imperat. 2. a. v. μετα—δίδω—μι: see ch. i. 2. Ποιῖται, imperat. pres. v. ποίω, ᾧ, see ch. ii. 27.
 12. Ηλθον 2. a. see ch. ii. 15.
 13. Δια—τιταγμένοι, τὸ, p. p. p. δια thoroughly, τάσσω, f. ξω, p. τιτάχω, —ημαι &c. to order, arrange, appoint. Πρασσιτε imperat. v. πρᾶσσω, f.—ξω, p. πιπραχά.
 14. Συκοφαντ—ήσητι, 1. a. subj. fr.—ιω, ᾧ; σύκον fig, φαίνω shew, declare, συκοφάντης,—ον, ὅ, sycophant, busy in—former, who makes false or frivolous accusations.
 15. Προσδοκῶντος, τοῦ, πρὸς to, δόκῶ, ω, expect. Εἶη, pres. opt. v. εἰμι. Χριστός, Christ, Anointed, fr. χρίω anoint, ch. iv. 18.
 16. Απεικρίνατο 1. a. mid. see ch. i. 19. ἄπασι, τοῖς; ἅπας, ἅπασα,—αν.
 17. Διακαθαρίσῃ, Att. f.—σῇ for σῇ; δια thoroughly, καθαρίζω cleanse. Συν—αἷμι fr. συν—αγω. Κατακαυσῃ; κατὰ intens. and καυσεῖ f. of καίω burn, p. καίκακα. Ἀρτίστω τῷ; fr. a neg. and σβίννω, or obs. σβίω quench, f. σβίσω, p. ἰσβίκα, 1. a. ἐσβίσα.
 18. Παρακαλῶν, ὅ; παρὰ to, καλεῶ, ᾧ, f.—ισω, call. Ευηγγελίζετο mid. imp. see ch. i. 19.
 19. Ελεγχομένος, ὅ, pass. pres. v. ἐλεγ—χω, f.—ξω &c. reprove, convict.
 20. Προ—έθηκε 1. a. see ch. i. 66. Κατ—εκλείπει 1. a. κατὰ int. κλείω f.—σω, shut, p. πεκλείκα, σμαι.
 21. Βαπτισθίντος, τοῦ, 1. a. pass. v. βαπ—τιζω. Ἀνοχθῆναι 1. a. pass. v. ανοίγω see ch. i. 64.
 22. Ὑποκῆσα 1. a. v. ὑδοκῶ, ᾧ, f. ἦσω &c. ὑ well, δοκίω, ᾧ, think.
 23. Ενομιζέτο pass. imp. see ch. ii. 44. Αρχόμενος, ὅ, mid. pres. see ch. iii. 8. τοῦ the; υἱὸν son is implied.

CHAP. IV.

- trial. Διαβολός, —ον ὁ, devil, i. e. slanderer, accuser, liar, v. διαβάλλω, to slander. Εφάγην imperf. v. φάγω eat. Συντιλίσθισαν, τῶν, 1. a. pass. v. συντιλίω, ᾧ, συν, and τίλιω, ᾧ, finish. see ch. ii. 39.
 3. Επινάσσει 1. a. fr. πίνω, ᾧ, f.—ασω, &c.
 4. Ζησεται 1. f. m. v. ζῶ, ᾧ, f. act. ζήσω, mid,—ομαι,—ισαι,—εται.
 5. Αναγᾶγων, ὅ, 2. a. ii. 22. Οἰκουμένης, τῆς, see ch. ii. 1. Στιγμῇ, τῇ, instant, στ point, fr. στιζω f.—σω, p. ἰστίκα.
 6. Παρὰ—δίδεται pass. perf. see ch. 1. v. 2.
 7. Προσκυνήσης 1. a. subj. v. προσκυνῶ, ᾧ, f. ἦσω, &c. πρὸς to, κυνὶς crouch, fr. κυν, a dog.
 9. Βαλεῖ 2. a. imperat. see ch. iii. 9.
 10. Εντίλλεται f. fr. εντίλλω p. εν—τί—ταλλά, 1. a. εντίλλω, to command f.—εντίλλω. Δια—φυλάξει 1. a. δια throughout, φυλάσσω or Att.—ττω, f. ζω, &c. guard.
 11. Αρῶσι f. v. αἶρω, f. ἄρῶ, ης,—αι, &c. Εἰρηται pass. perf. see ch. ii. 24.
 16. Τετραμμένος, ὅ, pass. perf. v. τριψω, f. θριψω, τιτριψα,—μαι, &c. Εἰώδης, τὸ, mid. perf. v. εἴω to be wont. Ἀνίστη, ἀνα up, ἴστη 2. a. v. ἴστημι. Ἀναγινῶναι, 2. a. ἀνα again, γινώσκω or γινῶ know, ch. i. 21.
 17. Επὶδοθῇ, ἰπὶ and ἰδοθῇ 1. a. pass. see ch. i. 2. Ἀναπτύξας, ὅ, 1. a. ἀνα—πτύσσω,— f.—ξω, p. πτύττω, 1. a. ἰ—ξας, to unrol. Γυγραμμένοι, τὸ, see ch. ii. 23.
 18. Εχρεῖς 1. a. v. χρεῶ, f—σω, p. κί—χρικα, 1. a.—σα, σαι, σι. Εὐ—ασθῆμι mid. 1. a. fr. ευ—ίζω, f.—σω, &c. see ch. i. 19. Ἀπ—ιστάλις p. see ch. i. 26. Ἰασασθαι m. 1. a. v. ἰσμαι, f. ασμαι, 1. a. —αμην, &c. Κηρύξει 1. a. see on ch. iii. v. 2. Αἰχμ—α—λωτοῖς, τοῖς; ὅ, ἡ,—ος; αἰχμῇ spear, ἄλωτος taken. Ἀνα—βλέψιν, τὴν; ἀνα, re—, βλέψις sight fr. βλέπω see, f. ψω, &c. —Στείλαι, 1. a. inf. ch. i. 26. Τε—σὺς, pass. p. v. θραύω, f.—σω, p. τεθ—κα, —σμαι &c. Πτύξαι, ὅ, 1. a. see ch. iv. v. 17.
 20. Ἀπο—δουεῖ, ὅ, 2. a. v. ἀποδίδωμι ren—der, return. Τηρεῖται, τῇ, ὑπὸ un—

1. ἤγιστο, ηγομην,—σο,—τω, pass. imperf. from αγω. f. αἶω.
 2. Πειραζόμενος pass. pres. v. πειράζω, f. σω, tempt, prove, try; fr. πείρα

der, ἱερῆς, tower. Συναγωγή, τῇ, *syn together, with, ἄγω gather*. Ἀσινίζοντες, οἱ, pres. ἀσινίζω; fr. α intens. τινω *tend, fix*.

21. Ἠρξάτο 1. a. m. see ch. iii. v. 3.

Πισπληρωται pass. perf. v. πληρωω, see ch. ii. v. 40. Ὡσον, τοῖς, τὸ σὺς, τοῦ ὧτος, &c.

22. Εμαρτυροῦν imp. v. μαρτυρεω, ᾧ, f. —ησω, &c; μαρτυρ *witness or martyr*.

23. Παραβολὴν, τὴν, —η, ης, ῆ, &c. παρὰ *near*, βαλλω *cast*.

Θηρεπευσον imp. 1. a. v. θηρεπύω, f. —σω, p. τιθ—κα. Γινόμενα, τὰ, 2. a. mid. v. γινώμαι, see ch. ii. 15. Προφῆτης, ὁ, g.—του. see on ch. i. 67.

25. Ἀληθεύεις, τῆς, fr. ἀ *not*, ληθω *deceive*. Εκλισθῇ 1. a. v. κλίσσω, ch. iii. 20. Εγενετο 2. a. mid. v. γιγνώμαι.

26. Επιμῶν 1. a. v. επιμύω, f.—ψω, p. επιμι—φα, —μαι, 1. a.—θην, ης, η.

27. Εκκαθαρίσθῃ 1. a. v. καθαρίζω fr. ὁ καθαρός *pure*.

28. Επλη— see ch. i. 15.

29. Ἀνα—σταντες, οἱ, ἀνα *again*, σταντες 2. a. v. ἵστημι. Εξεβαλον *ex out*; ἔβαλον 2. a. fr. βαλλω. Ἠγαγον, see ch. 2. v. 22. Οφρως, τῆς, fr. ἡ ὄφρυς. Ωκυόδομητο plup. v. οικόδομαι, ᾧ, f.—σω, perf. φ—ηκα, —ημαι, plup.—ημεν, —σο, —το. Κατακρημνίσαι, κατα *down*, and κρημνίσαι 1. a. v.—ξω, f.—σω &c; fr. ὁ κρημνός *a precipice*.

30. Δι—ελθων, ὁ, 2. a. see ch. ii. 15.

22. Εξ—το, imp. see on ch. ii. 48. Εξουσία, τῇ; ἡ —ια, της—ιας, &c; ἔστι *it is lawful*.

33. Ακαθάρτου; ὁ, ἡ, —ος, τὸ —ον; fr. α *not*, καθάρω *cleanse*. Αν—κραξί ανα *up*, ἔκραξ 1. a. fr. κραζω *cry*, f.—ξω, p. κεικράχα.

34. Ἐα imp. v. ἱαω, ᾧ, —f. ἱασω, p. εἶκα, 1. a. εἶσω, &c. Απ—ολεσαι, ἀπὸ and ὀλεσαι, 1. a. v. ὀλλω *or obs. ολῶ destroy*. Οἶδα perf. m. v. εἶδω *know*.

35. Επ—ετιμησὲ ἐπὶ οὐ, ετιμησ 1. a. v. τιμαῶ, ᾧ, f.—ησω, p. τετιμηκα. Φιμαθῇτι imperat. v. φιμούω, f.—σω, p. πεφιμωκα, 1. a. pass. ε—θην,

—θῇτι; Φίμος *a muzzle*. Ἐξελθε 2. a. imp. see on ch. ii. 15. Ῥιψαν, τὸ, 1. a. v. ῥίπτω, f.—ψω, p. ἱρρίφα, 1. a.—σα, σας, —σασα, &c. Βλαψαν fr. βλαπτω, see ῥίπτω.

36. Θαμβος τὸ; —εις, —ους, &c. amazement.

37. Ηχος, τὸ; g.—εις, —ῶς, τερεῖ, *sound, fume*.

38. Ανα—στας, ὁ, 2. a. Συν—εχομενη, ἡ, part. pres. pass. v. συνίχω, *hold fast, straiten*. Ἠρώτησαν 1. a. v. ἐρωτάω, ᾧ, *to entreat, beseech*, f.—ησω, p. η—κα.

39. Ἀφῆκεν ἀφ' *from*, and ἱημι, f. ἦσω, p. εἶκα, 1. a. ἦκα, —ας, —ε. Παρὰ *at*, χεῖμα *a thing*. Ἀν—α, ἡ 29. Διηκονεῖ imp. v. διακονεω, ᾧ, *to minister*, imp. —σον, —ῶν, —εις, —εῖς, —ε—εῖ.

43. Ασ—ντας, τοὺς, v.—εω, ᾧ; α. *not*, and τὸ σθένος *strength*. Ἐπιδίεις; ἐπὶ *upon*, Δίς 2. a. v. Δίω, see ch. i. 66. Εθ—σιν 1. a. see 23.

41. Ἠδεσαν plup. ii. 49. Εἶα, imp. see v. 34.

42. Επ—ον, imp. see ch. ii. 45. κατ—ίχον imp. κατ—έχω *to retain, hold fast*.

43. Απισταλμαι p. p. see ch. i. 19.

CHAP. V.

Ἐγενετο, 2. a. ch. ii. 15. Ἐστως, ὁ, p. act. ch. i. 11.

2. Ἐστωτα, τὰ, ditto. Ἀλιεις, οἱ; ὁ, ἡ, ἄλιεις, g.—εις fr. ἄλς *sea*. Απο—βαντες, οἱ, 2. a. ἔβην, part. βας, βᾶσα, &c. ch. i. 7. Απ—επλυναν 1. a. fr. πλύνω, f.—ύνω, p. πιπλυγκα, 1. a. ἐπλύνω, —ας, &c.

Εμβας, ἐν in, βας 2. a. fr. βαω *or βημι*.

4. Επαυσατο 1. a. m. v. παύω, f.—σω, πεπαυκα, 1. a. ἱ—σα, m.—αμην. Ἀ—λων, ὁ, ch. i. 19.

5. Απ—θίς, ὁ, ch. i. 19. Επιστάτα, ὁ, —ης, ἐπὶ *over*, ἵστημι. Κοπιασαντες οἱ, v. κοπίαω, f.—ᾶσω, p. κεικοπιακα, 1. a. ε—σα, &c. Ελαβόμεν 2. a. v. λαμβάνω *or obs. ληβω*, —ψω, p. εἶληφα, 2. a. ἔλαβον.

Δι—το, imp. δια *through*, ἰρρήγνυτε imp. pass. v. ῥηγνυω *or—ύμι, break*.

7. Κατ—εινυσαν, κατα int. νινω, f.—σω, p. νεινυκα, 1. a.—σα, &c. Μιτοχοις, τοῖς,—ες,—ου; μιτα with, ἔχω, f. ἔζω, p. ἰσχηκα as from obs. σχιω, have, possess. Βυθίζεσθαι; βυθίζω fr. ὁ βυθος the deep.
8. Προσ—επισσι, see ch. i. 12. Γονᾶσι, τοῖς fr. τὸ γόνυ,—ατος.
9. Περι—ερχι περι round, about, ερχον, —εις,—ε, 2. a. v. ἔχω, see v. 7.
10. Ζωγρῶν, ὁ pres. v. ζωγρειω, ᾧ; ζωος alive, ἀγρειω take.
11. Αφιντις απο away, and ἔντις 2. a. v. ιημι send, ch. iv. 39. Ηκ—αν 1. a. see on ch. i. 3.
12. Εδιηθη 1. a. v. διομαι pray.
13. Εκ—τεινας, ὁ, εκ out; τεινας 1. a. v. τεινω, f. τεινῶ, p. τετᾶκα, 1. a. ἐτεινα, &c. Ἠψατο 1. a. mid. v. ἄπτω, f. ἄψω, p. ἦφα, 1. a. ἦφα,—αμην,—σο,—σο. Δειξον 1. a. on ch. iii. 7. Προσενιγχε προς to, and ἐνιγκω to bring. Προσ—εταξε 1. a. see ch. iii. 13. Μαρτυριαν,—ου, τό.
14. Ἵστο—χωρειν, ὁ, ὕπο, privately, χωρειν, ᾧ, to go.
15. Ἑλληλοδοτες, οἱ, p. by redupl. for ηλοδοτες. ch. ii. 15.
16. Παρσ—λελυμένος, παρσ int. λελυμένος p. p. p. v. λυω, to loose, f.—σω, p. λελυκα,—μαι, &c. —μένος. Οἰναι 2. a. v. τῖθην, 2. a. εἴην,—θεις, &c. inf. εἶναι, Ἐνωπίον, adv. ἐνωπί in face.
17. Ευροντις, οἱ, 2. a. v. ευρισκω, see ch. ii. 12 and 16. Καθ—ηκαν 1. a. see ch. iv. 39.
18. Αφεινται Att. for αφινται p. pass. v. αφιημι p. εἰκα,—μαι, &c. see ch. iv. 39. Ἡεξαντο m. 1. a. see ch. iii. 8. Διαλογιζισθαι v.—ιζω; δια English dis—, λογος reason. Γραμματαις,—οι; ὁ,—εις,—ιος; fr. τὸ γραμμα a letter.
19. Βλασφημία, ἡ, βλαπτω hurt, φημη fame. Επιγινους, ὁ, 2. a. ch. i. 18. 21.
20. Εὐκοπωτερον τὸ, εὖ well, κοπος labour. ὁ εὐκοπος easy, —ωτερος casier.
21. Αρας, ὁ 1. a. v. αἶρω, f. ἀρῶ, p. ηρα, 1. a. ηρα, &c. Ποριου impl. m. v. ποριουω.
22. Κατ—κειτο, κατα down, ἔκειτο imp. v. κειμαι lie. obs. v. κιω.
23. Εκστασις, ἡ, see ch. ii. 47. Παρσ—

- δοξα, τὰ, ὁ, ἡ —ες, σο,—ον, fr. παρσ beyond, δοξα opinion.
24. Εθιασατο 1. a. m. v. θιασμαί,—ῶμαι, f.—ασομαι, p. τιθιαμαι, 1. a. m. ἱ—αμην, σο, σο.
25. Κατα—λίπων, ὁ, κατα emph. ὁ, λίπων 2. a. v. λειπω. Ἦκουσιν, ch. i. 41.
26. Δοχη, ἡ, διδοχα p. m. v. διχομαι, ch. ii. 28.
27. Πινει, v. πινω, obs. πω ch. i. 15.
28. Απ—θεις, ὁ, ch. i. 19. Ὑγιασιντις, οἱ v. —αινω, f.—ἄνω, p. ὕγιαγκα; ὁ, ἡ, ὕγιης; σο,—εις, sound, whole.
29. Ελ—θα, p. see ch. v. 17. Μετάνοια, σην; μιτα denoting change, νους mind.
30. Νηστυουσι,—ω, f. σω, p. νιν—πα; νη not, ἐσθιω eat. Πυκνε, τὰ, frequent, close, adj. used for adv.—νως.
31. Νυμφων,—ωνες, ὁ fr. νυμφη bride.
32. Απ—ἀρθη subj. 1. a. v. αἶρω see ch. v. 24.
33. Επι—βλημα, τὸ, ἐπι upon, βαλλω put. Σχιζι, v.—ζω, f.—σω, p. ἰσχι—κα,—σμαι whence τὸ σχισμα, schism, division. Συμφωνι, v.—ίω, ᾧ; συν with, φωνω sound.
34. Ῥηξι f. fr.—σσω, p. ῖρρηχα,—γμαί. Εκ—ται, εκ out; χυθνηται 1. f. v. χιω, f. χυτω, p. κί—κα,—μαι, 1. a. θνη f.—θνησμαι. Απολούνται 2. f. m. see ch. iv. 34.
35. Συν—ται, pres. pass. see ch. ii. 19.
36. Πιων, ὁ, 2. a. see ch. i. 15. Χρη—ρος; χρηστος good, kind, useful, fr. χρω,—ομαι, use.

CHAP. VI.

1. Ε—σο 2. a. m. ch. ii. 15. Δευ—τω; δευτερος second, πρωτος first. Σπ—ων; ὁ, ἡ—ας; ἡ σπορα,—ας seed, fr. ἱσπορα p. m. v. σπειρω, f.—ιρω, p. act. ἱσπαρκα. Ἐτιλλον imp. v. τιλλω, f. τῖλῶ, p. τιτιλλκα. Ψω—ις, οἱ, v.—χω, f.—ζω, p. ψωχα. Σαββασι τοῖς; σο,—εν 1. decl. pl. τα,—τὰ, 2. decl.
2. Αν—τις 2. a. ch. iv. 16. Επ—τις ch. iv. 3.
3. Προθισις, τῆς, ἡ,—σις setting before, U

- πρὸ before, τιθῆμι or obs. θίω set, place. ἔδωκε 1. a. irr. ch. i. 2.
7. Παρ—οὔν, παρὰ near, τηρῶ observe. Εἴρωσι 2. a. subj. ch. ii. 16. Κατηγορίαν, τὴν; κατὰ against, ἀγορεύω, or —ειν, harangue; ἀγορὰ forum, court of justice.
8. Ἡδὲ c. plup. ch. ii. 49.
9. Ἀγ—σαι; ἀγαθός, ἡ, ον good, ποιῆσαι 1. a. ch. ii. 27. Σώσαι 1. a. v. σώζω, f.—σω, p. σίσσω, 1. a. ἴσωσα, imp. σώσον &c. Ἀπ—ναι, ἀπο emph. κτείνω, f. ἐνώ, p. ἐκτανα; (p. m. ἐκτανα.) 1. a. ἐκτείνω, &c. to kill.
10. Πι—νός, περὶ round, about, βλεψάμινος, ὁ, mid. 1. a. v. βλεπῶ, f.—ψω, p. βεβλεψα, 1. a. ἐβλεψα,—αμην &c. Εκ—τινιν imp. 1. a. see ch. v. 13. Ἀπ—θῆ, 1. a. ἀπο re—; καθίστημι establish.
11. Ἀνοίας, τῆς; α not, νοός, νοῦς understanding. Δι—ελαλουν impf. ch. i. 19. Ποι—ησιαν subj. 1. a. xolic. ii. 27.
12. Πρ—θαι 1. a. mid. v. προσευχομαι. Δι—ων, ὁ, v.—εω; δια through, ἡ νύξ g.—κτός night. Προσευχῇ, τῇ, prayer, prayer-house or oratory.
13. Πρ—σι, πρὸς to, φωνῆς 1. a. v. φωνῶ, ὦ, f.—ησω, p. πεφώνηκα, 1. a. —σα—α—ι. Εκ—νός, εκ out, λεγῶ f.—ξω, p. λελεχα, 1. a. ἐλεξα,—αμην, —μινός. Αποστολούς, τοὺς; ἀπο away; fr. ἐστολα p. m. v. στελλῶ, ch. i. 26.
14. Ω—σι 1. a. v. ονομάζω, f.—σω, p. ὠ—κα; fr. τὸ ὄνομα name.
15. Καλ—ον, τὸν pres. pass. v. καλῶ, pass. καλομαι καλούμαι.
16. Προδότης, —ου, ὁ betrayer, traitor; προ—δίδωμι.
17. Κατα down, βαλῆ see ch. ii. 42. Ἔσθην,—ης,—η, ch. ii. 9. Πεδίος—η,—ον, g.—νου; fr. τὸ πεδίον a plain. Παραλιός, ὁ ἡ; τὸ,—ον; παρὰ near, ἄλς sea.
18. Οχ—νοι, οἱ, pres. v.—εω, ὦ; fr. οχλός throng. Πνεύμα,—τος τὸ 1. spirit, 2. wind, πνέω, f. πνευσω &c. to blow, breathe.
19. Εἴητι imp. ch. ii. 45. Ἀπ—θαι pres. m. ch. v. 13.
20. Επ—αρες, ὁ, ἐπὶ upon, ἀρας having lifted; ch. v. 24.
21. Πιπώντις, ch. iv. 3. Χορ—θαι 1. f. pass. v. χορταζῶ, f.—σω, p. πεχορτακα,—σμαι, 1. a.—σθην, f.—θησομαι &c. ὁ χορτός food, grass. Κλαιοντες, οἱ v. κλαίω, f. κλαυσω, p. πεκλαυκα.
22. Μισ— 1. a. sub. v. μισῶ, ὦ, f.—ησω, p. μίμισθηκα, 1. a. ἐ—σα. Αφθ— 1. a. subj. v. ἐρίζω, p.—ὦ—κα, ἀπο from, ἐρίζω define; f. ἴσω, fr. ὅρος boundary. Ουδισωσι 1. a. v.—ιζω; ὀνειδος reproach. Εκβ—, 2. a. subj. ch. iii. 9. Πονηρός,—ρα, ρον; fr. ὁ, πόνος, labour, misery.
23. Χαιρετε pass. imp. 2. a. v. χαιρῶ, ch. i. 14. Επ—, imperf. see ch. ii. 27.
25. Εμ—πισπλησμένοι, οι, p. p. see ch. i. 15. Κλ— v. 21. Γελωντες, οἱ, v. γέλω, ὦ, f.—ασω, p. γεγέλωκα. Πενθ—ίω, ὦ, f.—ησω,—εις, ιι &c.
26. Ψυ—; ὁ, ἡ, ψευδής, τὸ,—εις false, ὁ προφητής.
27. Ἀγαπατε, imp. v.—αω, ὦ, f.—ησω, p. ἡ—κα. Μισοῦσιν, τοῖς, pres. ch. i. 71. and vi. 22.
28. Εὔ— pres. imp. ch. i. 28. Κατ—κατα emph. ἀραομαι, ὦμαι, to curse; ἡ, ἀρα,—ας curse. Επηρ—ων, pres. v.—ζω; ἐπὶ against, Ἄρης Mars the fab. god of war.
29. Τυπτοντι, τῷ, pres. v. τυπτω, f.—ψω, p. τιτύφα. Σιαγων,—ονος, ἡ, cheek, jawbone. Παρ—εχει offer, present; παρὰ near, ἔχω have, hold. Κωλυσης subj. 1. a. used for imp. v. κωλῶω withhold, hinder.
30. Αἰτουντι, τῷ, pres. v. αἰτιῶ, ὦ, f.—ησω, p. ἤτηκα. Δίδου imp. pres. m. v. δίδωμι, m.—ομαι. Σα, τὰ; σὲς, σὴ, σὸν, g. σοῦ &c. thy. Ἀπ—αιτι imp. pres. v. αιτιῶ, ὦ, vi. 30.
33. Ἀγα—vi. 9. Αυτο, τὸ ch. ii. 38.
34. Δαν— subj. pres. v.—ζω. Ἀ—εἶν ἀπο from, re—, λαβεῖν 2. a. ch. v. 5. Ἀπ—ωσι subj. 2. a. Ἀπιπίζοντις, οἱ hoping again, sometimes also signif. despairing; ἀπο from, again, ἔλπις hope. Χρηστος, ὁ see ch. v. 39. Ἀχρηστος, ὁ, ἡ; τε,—ον, α no, not ἡ χάρις thank. Πεν— ch. vi. 22.
36. Γινισθαι imp. pres. ch. ii. 15. Οικτιρῶν, ὁ, ἡ; το,—ον, merciful, compassionate. Καθ—ώς, καθ, for κατὰ according to, and ὡς as.

37. Κρίνῃσι, v.—νω, f.—ίνω, p. κινῶ, 1. a. ἐκρίνω. Κρίθητι pass. subj. 1. a. Καταδ—, κατά against, δικάζω judge, fr. δίκη justice. Απολ—απο away, λυω loose, ch. v. 18.
38. Δοθῆσεται pass. 1. f. ch. i. 2. Πιπιισ— p. p. p. v. πιίζω, f.—σω, p. πίπιεκα,—σμαι &c. Σισ— p. p. p. v. σαλιευω, f.—σω, p. σισαλιευκα,—μαι &c. fr. σαλος sea. Ὑπείρ— pass. pres. ὑπέρ over, ἐκ—χυνω pour out. Ἀντι—, pass. 1. f. ἀντι against, μετρέω, ὦ, measure.
39. Παραβόλην ch. iv. 23. Ὁδηγῶν inf. v.—ω, ὦ; ἡ ὁδὸς way, ἄγω lead. Πισ— in. 2. f. v. πιστω ch. i. 12.
40. Κατήρ— p. p. p. κατά emph. ἄρτιζω, f.—σω, p. ἡ—κα,—σμαι &c. ἄρτιος entire, complete.
41. Κατανοίς, κατά intens. νοίω, ὦ, to mind, f. νοήσω, p. νοήκα.
42. Ἀφ—ίς 2. a. ch. iv. 39. Διαβλεψείς ch. vi. 10.
43. Ποιουν, τὸ, ch. ii. 27.
44. Συν—λεγω ch. vi. 13. Τρυγῶσι v.—αώ,—ω; τρυγή vintage.
48. Οικο—, τῶ, pres. see ch. iv. 29. Εσκ— 1. a. v.—πτω, f.—ψω, p. εσκαφα, 1. a. εσκαψα. Εθης 1. a. iir. ch. i. 66. whence τὸ διμελιον. Προς—ἔρρηξ 1. a. see ch. v. 37. Ισχ— 1. a. v.—υω, f.—σω, p. ισχυκα, 1. a.—σα,—σας,—σι. Σαλ— 1. a. see ch. vi. 38. Τιθ— p. p. p. v. διμελιω, ὦ, f.—ωσω, τιθ—κα,—μαι, plup. ἱ—μην,—σο,—το.

CHAP. VII.

2. Εκατ—ος,—ου, ὁ, ἑκατον hundred, ἄρχω to command. Ημέλλας impf. Att. for ἐμέλλας ch. iii. 7. Τελευτῶν inf. v.—αω,—ω; ἡ τελευτή, end. Εντιμοί, ὁ, ἡ; τὸ,—ον; in in, τιμὴ honor.
3. Απισ— 1. a. ch. i. 26. Διασ— subj. 1. a. δια through, σωζω save.
4. Παρεκ— ch. vi. 29. Παριξί 1. f. ch. vi. 29.
6. Σκυλλων impf. mid. v. σκυλλω, m. ομαι &c.
7. Ηξίωσα 1. a. v. Αξίω, ὦ, f.—ωσω, p. ηξίωκα, 1. a.—σα; ὁ ἀξίος worthy. Ιαθ— pass. 1. f. ch. iv. 18.

8. Τασσ— ch. iii. 13. Παρ— pass. 1. a. v. πορίω.
9. Εθαυμασιν 1. a. v.—ζω wonder at, admire, marvel. Στραφίς, ὁ, pass. 2. a. v. στρίφω (turn) f.—ψω, p. ἱστρίφα, ch. vii. 44. Ακσ—, τῶ, ch. i. 3. Ευρον 2. a. ch. ii. 12 and 16.
10. Πιμφ—οί pass. 1. a. ch. iv. 26. Ασθ—, τὸν, ch. iv. 43. Τγι—, τὸν, v. 31.
11. Ἐξῆ, ἡ, order, succession; ἔχω ch. v. 9. Καλουν—, τὴν, ch. vi. 15.
12. Ηγγισ 1. a. v. ἱγγίζω, f.—σω, p. ἡ—κα; ἱγγύς adv. near. Εξεκ— εκ out, ἐκομίζω impf. v.—ζω carry. Τιθνηκας, ὁ, part. p. v. θησκω, f.—ζω, τιθνηκα &c. Μονα— ὁ, ἡ—ης; σο—ς; μονος only, γινω obs. beget.
13. Ἰδων, ὁ, ch. i. 12. Εσ—θη pass. 1. a. v.—σπλαγχνίζω, f.—σω, p. ισ—κα,—μαι, 1. a.—θην, ης, η, fr. σπλαγχνυ, pl. τὰ,—να bowels.
14. Ηψατο 1. a. m. ch. v. 13. Ἐστην,—ης,—η, &c. 2. a. v. ἴστημι. Νι—ς, ὁ, voc.—ς, dimin. fr. νιός,—α,—ον νεύ, young. Εγίρθητι pass. 1. a. impt. ch. iii. 8.
15. Αν—ικαθισεν ανα up, ικαθισ sat, 1. a. v.—ζω, f.—σω. Ἠξάτο ch. v. 20. Ἐδωκε 1. a. ch. i. 2.
16. Ελ— 2. a. ch. v. 5. Εγη— p. p. p. ch. ix. 7. Επισκ— ch. i. 68.
18. Απηγ—, απο from; ἡγγιλαν, 1. a. v. ἡγγίλλω tell, f.—ιλω, p. ἡγγίλλκα, 1. a. η—λα, ας &c.
19. Προσκ— m. 1. a. ch. ix. 1. Προσδσ— ch. iii. 15.
20. Απιστ— p. act. ch. i. 26.
21. Εχαρ— mid. 1. a. v. χαρίζ—ομαι, fr. ἡ, χαρίς favor, grace.
22. Περιπατοῦσι pres. v.—ω, ὦ; σίρει about, πατιω, ὦ, walk, tread.
23. Σκ—θη pass. subj. 1. a. v.—ίζω, f.—ιτω, p. ἱσ—κα, μαι, 1. a.—θην &c. fr. σκάνδαλον stumbling-block, snare, impediment.
24. Εξιλ— p. mid. ch. ii. 15: Θε—σαι mid. 1. a. ch. v. 27. Σαλ—, τὸν, ch. vi. 38.
25. Ημφ—νον, τὸν, ἄμφι about, ἱσμένον p. p. p. v. ἱννυμι or obs. ἱω clothe, ἱσα, ἱκα,—σμαι &c. Ενδοξω, τῶ, ὁ, ἡ,—ος; σο,—ον; εν in, δεξα

- glory. *ὑπαρχοντες*, οἱ v.—*χω*, f.—*ξω*
subsist, be. *Βασιλειον*,—ου, τὸ, fr.
βασιλεως king.
27. *Γεγ*—ch. ii. 23. *Κατασ*—ch. i.
17.
30. *Ηθ*—σαν 1. a. v. *ἀθετίω*, *ῶ*, reject,
despise, a not, *θεω*, ch. i. 66.
31. *Ὅμοιωσω* 1. f. v. *ὁμοιω*, *ῶ*; *ἴμοιος*,
—α, —ον like.
32. *Προσφωνοῦσι τοῖς*, ch. i. 42. *Ἡύ-*
λησάμεν 1. a. v. *αὔλειω*, *ῶ*, f.—*ησω*, p.
νύληκα, *αὐλὸς* pipe, flute. *Ὡρ*—*σθε*
1. a. m. v. *ορχισομαι*,—*οῦμαι*, f. *ησο-*
μαι. *Εδρηνησάμεν* 1. a. v. *δρηνιω*, *ῶ*,
f.—*ησω*, p. *ιδ*—*ηκα*: *δρηνος* wail.
Εκλαυσάτε 1. a. ch. vi. 21.
33. *Ελ*—*θε*, p. m. ch. v. 17.
34. *Οινοποτης*,—ου, ὁ, *οἶνος* wine, *πω* to
drink, ch. i. 15.
35. *Εδικαίωθ* 1. a. v. *δικαίω*, *ῶ*, call or
declare one just.
36. *Ηρωτα* impf. ch. ii. 46. *Αν*—*εκλιθ*
ανα re—; *εκλιθ* 1. a. pass. in a mid.
sense, ch. ii. 7.
37. *Κομισσας*, ἡ, 1. a. v.—*ζω*, f.—*σω*,
p. *κεκομικα*.
38. *Βρεχειν*; v.—*χω*, f.—*ξω*, p. *βεβρεχῶ*.
Δακρυον τοῖς, fr. τὸ *δακρυ*, τοῦ, —*ος*,
&c. *Θριξ*, ταῖς; ἡ *θριξ*, τῆς *τριχος*.
Εξίμασσε *ἐκ* out, for emph. and *ίμασσε*
impf. v. *μασσω*, f.—*ξω*, p. *μεμαχῶ*,
1. a. *ἱ*—*ξω*. *Κατ*—*φιλι*; *κατα* intens.
ἱφιλι, impf. v.—*ιω*, *ῶ*, f.—*ησω*, p.
πεφιληκα, kiss. *Ποδας*, τοῖς, ὁ *πους*,
τοῦ *ποδος*. *Ηλιφι*, impf. v. *αλιφω*
*απο*int, f.—*ψω*, p. *ἡλειφα*.
39. *Καλίσας* ὁ, 1. a. part. ch. i. 13.
Εγινγνωσκιν, imp. f. v. *γινγνωσκω*, obs.
γνω, f.—*ωσω*, p. *ἔγνωκα*. *Απτεται*
pres. m. ch. v. 13.
41. *Χρε*—*ται*, οἱ; ὁ, —*ης*, —*ου*; *χρεως*
debt, *οφειλω* owe. *Δαν*—ch. vi. 34.
Ὡφειλε impf. v. *ὀφειλω*, f. *ὀφειλησω*, p.
ὠφειληκα.
42. *Αποδουναι*, *ἄπο* again, away; *δουναι*
2. a. i. 2. *Εχαρίσατο* 1. a. m. v.
χαρίζομαι, vii. 21.
43. *Εκρίνας* 1. a. vi. 37.
44. *Στραφεις*, ὁ, 2. a. v. *στρεφω*, f.—*ψω*,
p. *ἱστρεφα*; 2. a. act. *ιστραφον*;
pass. —*ην*, &c. *Εδωκας* 1. a.
i. 2.
45. *Διλι* *π*ε *δι*x, inter, and *ἱλι* *π*ε 2. a. v.
- λειπω*. *Κατ*—*ῆ*, part. pres.—*ων*,
ων, —*ουσα*, —*ουτα*, &c. ch. vii. 38.
46. *Ηλειψας*, 1. a. ver. 38.
47. *Αφ*—ch. v. 20.
49. *Συναν*—, *συν* with, *ἀνα*—*κειμεναι*
part. pres. v. *κειμαι*. *Αφίησιν* pres. v.
ιημι, —*ης*, —*ησιν*, &c. iv. 39
50. *Σισωκε* perf. v. *σώζω*, vi. 9.

CHAP. VIII.

1. *Διωδι*, *δια* through, *ῶδι* impf. v.
ῶδιω travel, f. *ὀδισσω*, p. *ὠδινα*; ἡ
ὁδος way, *Κατα* by or along.
2. *Τεδισραπειμηναι*, αἱ, p. p. v. *θισρα-*
πειω ch. iv. 23. *Εξι*—plup. ii. 15.
3. *Επιστροπου*, τοῦ; ὁ, —*ος*; *επι* to, *στρεπω*
turn, commit. *Διηκονοῦν*, impf. v.
διακονῶ, *ῶ*, f. —*ησω*, &c. to serve,
minister. *ὑπαρχοντων*, τῶν, pres. v.
ὑπ—*αρχω*, f.—*ξω*, p. *ὑπ*—*ηρχα*, be,
subsist.
4. *Συν*—*ιοντος*, τοῦ, *συν*, together, *ἰων*,
ἰουσα, ἰον, g. *ιοντος*, 2. a. v. *ἰμι* g, see
grammar.
5. *Σπειρων*, ὁ, v. *σπειρω*, f. *σπειρῶ*, p.
ισπαρκα, p. m. *ισπορα*. *Σπειρας* 1. a.
Επισ 2. a. i. 12. *Κατισπαταθ* 1. a.
pass. *κατα* down, *πατιω* ch. vii. 22.
Κατεφαγε, *κατα* down intens. *φαγω*
eat.
6. *Φυν*, το, 2. a. part. pass. v. *φυνω*,
f. *φυσω*, p. *πιφυκα*. 2. a. *εφυν*, pass.
—*ην*, part. —*εις*, —*ισα*, —*εν*, &c.
Εξηρανθ 1. a. pass. v. *ξηραινω*, f.
—*ανα*, p. *ἱξηραγκα*, —*μαι*, 1. a.—*θην*,
ης, η. *Ικμαδα*, τὴν, ἡ, —*ας*; *της*,
—*αδος*, &c. fr. *ικω* come. *Εχεν* ch.
v. 7.
7. *Συν*—*φυσισαι*, αἱ see ch. viii. 6. *Απει-*
πιξαν, *απο* away, used intens. *επιξαν*,
ας, &c. 1. a. v. *πινω*, choke, f.—*ξω*,
p. *πιπινω*.
8. *Εκατ*—*α*, ὁ, ἡ, —*ων*; *το*, —*ον*, g.
—*ονος*, &c. *εκατον* hundred, —*πλασιων*,
—*fold*. *Εφωνε* impf. v. *φωνιω*, ch. vi.
13. *Ωτα*, τὰ; τὸ *ὠς*, τοῦ *ὠτος*.
Ακ—pres. imp. i. 41.
9. *Επ*—, impf. ch. iv. 38.
10. *Διδεται* p. pass. ch. i. 2. *Γινωαι*
2. a. inf. ch. iv. 16. *Συν*— 2. a.
subj. v. *συν*—*ιημι* ch. ii. 50. and iv. 39.

11. Αὐτὴ ch. ii. 38.
12. Αἶρε v. 24. Πιστιυσαντες, οἱ, 1. a. v. πιστινω, f.—σω, p. πισπιστινκα, 1. a. ε—σα, part.—σας,—σασα ;—σαν, &c. Σωθῶσι 1. a. sub. pass. v. σωζω. vi. 9.
13. Διχονται ii. 23. Αφισ—, απο away, ιστανται pres. mid. v. ιστημι, act. set, place ; mid. stand.
14. Πισον, τὸ, 2. a. see ch. i. 12. Τισλισφοροῦσι, v.—τω, ὦ, f. —ησω, &c ; τὸ τέλος end, perfection, φορετω, ὦ, bring, bear.
15. Κατεχουσι, ch. iv. 42. Καρπο,—ὸ, καρπος fruit, &c. Υπομονῇ, τῇ, fr. ὑπο under, μινω remain.
16. Οὐδ—εις, ὁ ; ἡ, —μια ; τὸ, —ἐν, οὐδὲ neither, not even, εἰς one. Ἀψας, ὁ, 1. a. ch. v. 13. Σκεινι, τῷ, i. 17.
17. Κρυπτον, τὸ, (τὸ χρεμα thing implied.) Γινησεται, 1. f. mid. fr. γινωμαι, ii. 15. Αποκ—σὲ ; ὁ, ἡ, —ος, απο from, κρυπτω hide. Γνωσ— 1. f. pass. v. γνωω, f. γνωσω, p. εγνωκα, —μαι, 1. a. —θην, 1. f. θησομαι, σαι, ται. Ελθη 2. a. subj. ii. 15.
18. Δοθησεται 1. f. pass. v. δοω. i. 2. Ἀρθησεται, 1. f. pass. v. αιρω ch. v. 24.
19. Παρ— ii. 15. Ηδ— Att. for εδυναγτο impf. m. v. δυναμαι. Συντυχηῖν, σὺν with, τυχειν 2. a. v. τυγχαιω or obs. τυχω be.
20. Απη— 2. a. pass. vii. 18. Εστ— perf. ch. i. 11. Ιδεν 2. a. inf. i. 12.
21. Απ— ch. i. 19.
22. Ενιθη ch. ii. 4. Δι— 2. a. subj. ii. 13. Ανηχ—, ανα, up, ηχθην, ης, η, &c. 1. a. pass. v. ἄγω. ii. 22.
23. Πλε— ch. viii. 26. Αφ—, 1. a. v. —ω, &c. απο away int. ὁ, ὕπνος, sleep. Κατιθη 2. a. ii. 4. Λαιλαψ, —ἄπος, ἡ, storm, hurricane. Συνεπληροῦντο συν with intens. ἐπληροῦντο impf. pass. v. πληρωω, ὦ, ii. 40. Εκ— impf. v. κινδυνωω, f.—σω, &c. ὁ κινδυνος danger.
24. Προσε— προς to, ελθοντες, οἱ, 2. a. ii. 15. Δι— δια sig. thoroughly, ἡγειραν 1. a. v. ἡγειρω ; iii. 8. Απ— pres. iv. 34. Εγερωθεις, ὁ, iii. 8. Επειτ— iv. 35. Κλυδωνι, τῷ ; —ων, —ωνος ; fr. κλυδον 2. a. v. κλυζω wash. Επαν— 1. a. m. ch. v. 4. Εγ— v. γινωμαι, 2. a. ch. ii. 15.
25. Φοβ—οί, ii. 9, 10. Εθαν— vii. 9. Επιτ— iii. 13. Ὑπ— i. 41.
26. Κατ— κατα down, ἐπλυσαν 1. a. v. πλινω, f. πλινσω, p. πεπλινκα. Αντ— αντι against, περαν beyond, over. 27. Εξ— 24. ver. Τπ—, ὑπὸ expletive, ανταῶ, ὦ, meet. Ειχι impf. v. ιχω. Ενι—, impf. mid. εν in, διδυσκω clothe. Εμ— impf. v. μινωω, f.—νω, p. μεμινκα. 1. a. εμινα.
28. Ανα— iv. 33. Βασ— 1. a. subj. v. —ιζω, f.—ῖσω, &c. ὁ βάσανος torment.
29. Παρ— vii. 18. Συνη—, συν with, used intens. ἡρπακσι plur. v. ἄρπαζω seize, f.—σω, p. ἡ—κα, pl. —ειν, εις, ει. Εδισμῖτο impf. pass. v. δισμιω, ὦ, f.—ησω, p. δεδισμηκα. Αλυσις, ταῖς, ἡ ἄλυσις, τῆς.—ιος, Att. ιως ; a not, λω I loose. Δι— v. 37. Ηλ— impf. pass. v. ἱλαννω drive, or obs. ἱλαω, f. ελασω, p. ηλακα.
- 31.—Παρ— iii. 18. Επ— επι upon intens. ταξῇ 1. a. subj. v. τασσω, iii. 13. Αβυσσον, τὴν, a not, βυσσος bottom.
32. Επιτ— 1. a. sub. ver. 3.
33. Ωρησιν 1. a. act. v. ὀρμαω, ὦ, f.—ησω, p. ὀρ—μηκα. 1. a. —σα, &c. Απ— 2. a. pass. ver. 7.
35. Ιματ— τὸν, p. p. pass. v. —ζω Σωφ—, τὸν, v.—τω ὦ ; σοος, c. σῶς sound, φερν mind.
36. Δαι— ὁ, 1. a. pass. v. —ζω.
37. Συνει— impf. pass. iv. 38.
38. Απ— απο, away, ἔλυσι 1. a. v. λυω ch. v. 18.
39. Δι— press. impt. pass ; δια through, ηγειρομαι —ομαι, tell, f.—ησομαι, p. ηγημαι.
42. Απειθ— απο away, int. εθνησιν impf. v. —σκω, f.—ζω, p. τεθνηκα.
43. Προσανα— προς to int. αναλωσασα, ἡ, 1. a. v. αναλισκω obs.— αλωω consume, f. ἄλωσω, p. ἡλωκα.
44. Ηψ— ch. v. 13.
45. Αρν—, —σῶν, pres. m. v. —εομαι, c. —ομαι. Απ— απο int. θλιβω press, throng, squeeze.
47. Ελαθι 2. a. v. λανθανω or obs. ληθω, προσπ—, ἡ, 2. a. ch. i. 12.
52. Εκ— impf. mid. v. κεπτω cut, strike ;

mid. *beat one's self*. Απ— 2. a. see 42. Καθιδει, v.—δω, *κατα* down, int. *ευδω* sleep.

53. Κατ— *κατα* int. or emph. *εγελων* c. fr. *εγελων* impf. v. *γελω*, *ω*, *laugh*. Ειδότες, οί, part. p. m. v. *ιδιω*, ii. 49. Απειθανιν 2. a. see ver. 42.

54. Εκβαλων, *δ*, 2. a. iii. 9. Κρατησας, *δ*, 1. a. v. *κρατειω*, *ω*, f. —ησω, p. *κικρατηκα*, 1. a. *ι*—σα. Έφ— 1. a. *ι*. 42. Εγειρου pres. imp. mid. v. *εγειρω* iii. 8.

55. Επ—, *επι* to, *εστρεψι*, 1. a. v. *στρεφω* turn; ii. 20. Δι— 1. a. ch. iii. 13. Δοθηναι, 1. a. inf. ch. viii. 18.

56. Εξισ— 2. a. act. ch. ii. 47. Γονεις, οί; *δ*, —εις, τοῦ, —εις &c. Παρ— 1. a. vii. 18. Γιγονος, τὸ, ii. 15.

CHAP. IX.

1. Συγκ—, *συν* together, *καλισταμινος*, *δ*, 1. a. mid. v. *καλω*, i. 13.

3. Ανα each, a piece, adv. sig. distribution.

5. Διξ— 1. a. sub. mid. ii. 28. Αποτ—, *απο* from, *τιναξατε* 1. a. imp. v. *τινασσω*, or, —τω *shake*, f. —ξω, p. *τινῶχα*, 1. a. *ι*—ξα.

7. Δι—, *δια* thoroughly int. *ἵπορει* impf. v. *ἄπορειω*, *ω*; α not, *πορος* passage, way. Εγ— by redupl. for *ηγερται* perf. pass. ch. iii. 8.

8. Εφανη 2. a. pass. v. act. *φαινω* shew; mid. *φαινομαι* to shew one's self, i. e. appear, f. *φανῶ*, p. *πιφαγκα*, —μμαι. 2. a. act. *εφῶνον*, pass. —ην, ης, η, used in a mid. sense.

9. Απ—, *απο* from, *ἐκεφαλιστα* 1. a. v. —ζω; ή, *κεφαλη* head. Εξ— impf. v. *ζητω*, *ω*, f. —ησω, p. *ιζητηκα*.

10. Δι— 1. a. mid. ch. viii. 39. Παρ—, *παρα* with, ch. v. 5. Έπ—, *επο* privately, *ἱχωρησι* 1. a. v. *χωρειω*, *ω*, gn. *ιδιαν*, τήν, (*εδον* way implied.)

11. Γνοντες, οί, 2. a. *γνοω*, *ουσα*, —ον —οντος &c. ch. i. 21.

12. Κλίνειν, ii. 7. Κατα λυσωσι 1. a. sub. v. *καταλυω* to refresh, f. —λυσω, p. —λελύκα.

13. Αγορασωμιν, 1. a. sub. v. —ζω, ή,

αγορα market-place.

14. Κατ—, *κατα* down, *κλινετε*, 1. a. imp. v. *κλινω* act. ch. ii. 7. *Κλισιας*, τῆς; ή, *κλισια*, —ας &c. a company reclining, fr. *κικλιναι*, σὺ perf. pass. *κλινω*.

16. Λαβων, *δ*, 2. a. v. *λαμβανω* ch. v. 5. Ανα—, *ανα* up, *βλεψας* *δ* 1. a. ch. vi. 10. Ευλογησιν 1. a. ch. i. 28. Κατ—, *κατα* int. *εκκλινε* 1. a. v. *κλαω*, f. *κλασσω*, p. *κεκλακα*. Εδιδου impf. obs. v. v. *διδω*. Παρ—, *παρα* near, *τιθιναι* pres. inf. v. *τιθημι*.

17. Εφωγον 2. a. v. *φαγω* eat. Εχ—, 1. a. ch. vi. 21. Ηρθη 1. a. pass. ch. v. 24. Περισιουσιν, τὸ, 1. a. v. *περισσειω* fr. *περισσος* abundant, exceeding.

18. Καταμονας apart, in private; *κατα*, at, in, *μονας* alone, (*χωρας* places implied.)

22. Παθειν, 2. a. inf. v. *πασχω*. Αποδ—, *απο*, *δοκίμασθηναι* 1. a. pass. v. *δοκιμαζω* prove, fr. *δοκιμη*, ή *proof*, experience. Αποκ— *απο*, intens. *κτανθηναι* 1. a. pass. v. *κτινω*, vi. 9.

23. Αρνησασθω, 1. a. mid. v. *αρνησμαι* deny, f. *αρνησομαι*, p. *ηρημαι*, 1. a. mid. *ηρησαμην*, imp. *αρησαι* —σασθω &c. Λεγτω 1. a. imp. v. *αιω*, ch. v. 24.

25. Ωφελιται pres. pass. v. *ωφελιω*, *ω*, f. —ησω, p. —ηκα. τὸ *ὄφελος* profit. Κερδησας, *δ*, 1. a. v. *κερδαινω*, f. —ανω, or *κερδηω* fr. obs. *κερδιω*. Ζημιωδεις, *δ*, 1. a. pass. v. —ωω, *ω*, punish with the loss of any thing, —ωσω, p. *εξημιωκα*, —μαι, 1. a. —θην, part. —θεις; fr. ή *ζημια* loss.

27. Γευσωνται 1. a. subj. mid. v. *γευω* act. to make or cause one to taste; mid. to taste.

28. Παραλαβων, 2. a. ch. v. 5.

29. Εξ—, *εξ*, out, *ἀστραπτων*, *δ*, part. v. —ω, *lighten*, shine as lightning.

30. Συν—, σὺν, with, *ελαλουν* impf. ch. i. 19.

31. Εξοδον, τήν, *εξ* out, *οδος* way, journey. Θφ—, οί 1. a. pass. ch. i. 11.

32. Βεβ—οί, p. p. p. v. *βαριω*, *ω*, (*weigh* down, burdens.) f. *βαρησω*, p. *βεβαρηκα*, pass. —μαι &c. Διαγ—, *δια*, thoroughly, *γενηγορησαιντες* οί 1. a. v. —εω, *ω*, awake.

33. Διαχ—, *δια*, dis— *χωριζεσθαι* pres.

- inf. pass. v. —ζω part; fr. χωρεῖς
adv. apart.
34. Επ—, ἐπι over, upon, ἐσκιασε, 1.
a. v. σκιᾶζω, to shadow, f. σκιάσω, p.
ἐσκίασα, ἡ, fr. σκία, shadow.
36. Ευ— 1. a. ch. ii. 16. Εσι— 1. a.
v. —ω, ᾧ. Εωρακᾶσιν p. act. v.
ὄραω, ᾧ, f. ὄρασω, p. ὥρακα or Att.
εωρακα, ας, ι, &c.
37. Συν—, with, ἠντησε 1. a. v. ἀνταω.
38. Αν— ἀνα up int. ἐδοησε 1. a. v. βόαω
cry, iii. 4.
40. Ηδ—, Att. for ἐδυνήθησαν 1. a. pass.
v. δυνάμαι, f. —ησομαι &c.
41. Απιστος ὁ, ἡ; το, —ον; a not, πισ-
τος faithful, believing. Δισ—, δια
thoroughly, ἰστραμμένη ἡ perf. p. pass.
v. στρεφω f. στρεψω, p. ἐστρεφα,—
μαι &c. Ἀνιχομαι 1. f. m. v. ἀνιχομαι
bear, suffer, ἀνα up, ἔχω have, hold.
43. Εξ—, ἐξ out int. ἐπλησσοντο impf.
pass. v. πλῆσσω, f. πλῆξω, p. ἐπλη-
ξα; ἐπλησσω strike with astonishment.
44. Οισθε imp. 2. a. mid. ch. i. 66.
45. Γινουσι impf. v. ἀγνοεω, ᾧ; α not,
νοεω, to know, mind, fr. ὁ, νοεω mind.
Παρ—, παρ, near, κικαλυμμένοι τὸ
perf. pass. v. καλυπτω, ii. 35.
Αισθάνται 2. a. m. v. αἰσθάνομαι or
obs. αἰσδομαι, f. —ησομαι, p. ἡσθη-
μαι, 2. a. ἡσθομην &c.
47. Επιλαδομενος; ὁ, 2. a. mid. ἐπι upon,
&c. ch. v. 5. Εσθησε 1. a. ch. i. 11.
48. Αποστειλαιντα, τὸν, 1. a. ch. i. 26.
50. Κωλ— ch. xvii. 18.
51. Εστηριξε 1. a. v. ἐστηριζω, f. —ξω,
p. ἐστήριχα.
52. Έτ— ch. i. 17.
54. Κατ—, κατα down, βηναι 2. a. inf.
ch. ii. 4. Αναλ— ch. viii. 43.
55. Στερ— ch. vii. 44. Οιδαστε p. m. v.
εἶδω.
58. Κατασκηνοσεις, τὰς; ἡ, —ις, g. —ιος,
att. —ως, κατα down int. σκηνοω, ᾧ,
dwell. Κλινη pres. subj. ch. ii. 7.
59. Επιτρεψον 1. a. imp. v. ἐπιτρεπω
permit, ἐπι to, τρεπω turn. Θαψαι 1.
a. inf. v. θάπτω, f. —ψω, p. τεταφα,
2. a. ἐταφον.
60. Αφ— 2. a. vi. 42.
62. Αποσ—, απο from, see i. 1.
62. Εὐθις, ὁ, ἡ; τὸ, —ον, fit; εὖ well,
θιστες placed, set.

CHAP. X.

- Αν—, 1. a. v. ἀναδινυμι shew forth, ap-
point.
2. Διηθης 1. a. subj. v. διομαι.
4. Ασπασθησε 1. a. subj. mid. v. ἀσπα-
ζομαι, f. —ασσομαι, 1. a. m. ἡ—αμην.
6. Επ—, 1. f. ch. v. 4. Ανα, τε- ιαμψε
1. a. v. καμπτω, bend, turn.
9. Ηγγικει perf. v. ἡγγίζω, f. σω, p.
ἡγγικᾶ, ας, ι, or εν, ch. vii. 12.
10. Εισατε 1. a. imp. v. ἔπω obs. 1. a.
εἶπα, 2. a. εἶπον.
11. Κολληθεντα, τὸν, 1. a. pass. v.
κόλλω, ᾧ, act. join, glue, pass. and
mid. αομαι, ᾧμαι sig. cleave, adhere,
f. act. κόλλησω, p. κικόλληκα, —μαι
1. a. θην in a mid. sense.
12. Αν—, ἀνικτος fr. v. ἀνιχω, mid.
—ομαι, ix. 41.
13. Μετενοησαν 1. a. v. —εω, ch. v. 32.
15. Έψωθισα, ἡ, 1. a. pass. v. ὑψόω, ᾧ,
f. ὑψώσω, p. ὑψώκα, —μαι, 1. a. —θην
&c. ᾄδου, τοῦ; ὁ ἀδης; ἂ not, ἰδεῖν to see.
Κατ—, κατα down, βίβασθηση 1. f.
pass. v. βίβαζω to make to go, f. —σω,
p. βιβέκακα, —ομαι, βιβέσθην &c.
18. Εδιωρεῦν impf. v. διωρέω, ᾧ.
19. Αδικηση 1. a. subj. v. ἀδικεω, ᾧ,
hurt, harm, f. ἀδικησω, p. ἡδίκηκα; ἂ
not, δικη right, justice.
20. Εγρεθη 2. a. v. γράφω, ii. 23.
21. Ηγαλ— 1. a. m. v. —ιαῶ, ᾧ ch. i.
14. Εξ— ch. ii. 38.
25. Κληρονομητω 1. f. v. —εω, ᾧ, κληρος
lot, νιμω distribute, assign.
28. Ζηση 1. f. m. v. ζάω, ch. ii. 36.
30. Κατ—, κατα down, ἔβαιν impf. v.
βαίνο go. Περι about, ἐπισει, i. 12. Εκ—
εκ out, διδαστες, οἱ, 1. a. v. διδω clothe,
ch. xv. 22. Έμειθην, πὸν; ὁ, ἡ, ἡ—
θης, τὸ, —ες, τοῦ—εος, οὔς; ἡμι half,
ἐθανον 2. a. v. θνήσκω die. Αφ— ch.
vi. 42.
31. Συγκυριαν, τὴν; fr. συγκυρω, coin-
cide; συν with, κυρω, happen. Αντι-
παρηλθι 2. a. αντι on the opposite side,
παρελιεθω pass by, ii. 15.
33. Εσπλ— ch. vii. 13.
34. Κατ—κατα emph. ἰδης 1. a. v. διω
bind, f. δησω, p. δέδικα, καταδιω bind

up. Επ—1. a. pass. mid. sense, v. επιμελειομαι,—ομαι.

35. Προσδ—, 1. a. subj. προς το, i. e. sig. addition, δαπαναω, ὦ spend.

36. Γιγονειναι perf. inf. mid. ch. ii. 15.

40. Περι about, around, ἰσπᾶτο impf. v. σπασω, f. σπασω, p. ἰσπακα. Συναντι- λαβηται 1. a. mid. συν with &c. ch. i. 54.

42. Εξ out, ἐλξατο 1. a. mid. v. λιγω ch. vi. 13. Αφαι—, απο from, αιρεησεται 1. f. pass. v. αἱρειω take, f. αιρησω, p. ηρηκα,—μαι,—θην, θησομαι &c.

CHAP. XI.

1. Επαυσαστο ch. v. 4. Διδαζω 1. a. v. διδασκω, f.—ξω, p. διδδαχα, 1. a. ἱ—ξα.

2. Ἀγιασθητω 1. a. impt. pass. v. ἀγια- αζω, f.—σω, p. ἡγιακα,—σμαι, 1. a. σθην, σθητι &c. Γινηθητω 1. a. impt. pass. v. γινομαι, f. γινησομαι, p. γι- γινημαι, 1. a. ἐγενηθην, im.—θητι,—τω.

3. Επισουσιν, τὸν, ἐπι το, ουσια ἡ, being.

4. Ῥυσαι 1. a. impt. mid. v. ῥυω, ch. i. 74.

5. Μεσονυκτιου, τοῦ; τὸ,—ον; fr. ἡ μέση νύξ mid-night. Χρησον 1. a. act. v. χρεω, ὦ lend, f.—ησω, p. κηχρηκα, χρεομαι, ὦμαι mid. use.

7. Παρε— 2. a. ch. vi. 29. Κε— perf. pass. ch. iii. 20.

8. Αναιδειαν, τὴν, fr. α no, not, ἡ αιδως shame. Εγ— ὁ, 1. a. iii. 8. Χρηζω, ει, ι needs, f.—σω, p. κηχρηκα.

9. Αν—, ανα, οιγησεται 2. f. pass. v. οιγω ch. i. 64.

17. Εδως, ὁ, c. p. act. ch. ii. 49. Δι—, δια through, dis—, μειροδῖσα ἡ 1. a. pass. v. μεριζω, f.—σω, p. μεμερικα, p. με- μερισμαι, 1. a. ἱ—σθην; fr. τὸ μερες a part.

20. Εφθασε 1. a. v. φθανω or obs. φθασω come suddenly, or unexpected, also pre- vent, or anticipate, f. φθασω, p. ιφ- θασκα.

21. Καθ— καθ' for κατα intens. or emph. ὠπλισμένοις p. p. p. v. ὅπλιζω, f.—σω, p. ὠπλικα,—σμαι &c. ὅπλα, τὰ, arms. Ῥπ— ch. viii. 3.

22. Νικήσω 1. a. subj. v. νικαω, ὦ, f. νικησω, p. νενικηκα, 1. a. ἐνικησα &c. Πανοπλιαν, τὴν; fr. παν τὸ, all, ὅπλον, τὸ armour. Επισποιδει mid. plup. v. πειθω, f. πεισω, p. πεπικα persuade; πειδομαι mid. to trust in, f. πεισομαι, p. πεποιδα, plup. ἱ—θωιν, εις, ει.

24. Ανδρων, τῶν; ὁ, ἡ,—ος; τὸ,—ον; α not, ὕδωρ τὸ water.

25. Σισαργμένον, τὸν, p. p. p. v. σαρωω, ὦ, f. σαρωσω, p. σισαργκα,—μαι,— μένος, η, ον. Κικισμημένον, τὸν; p. p. p. v. κοσμιω, ὦ, f. κομωσω, p. κικισ- μηκα, μαι, μένος,—η,—ον.

26. Κατοικει, κατα emph. οικω ὦ, dwell, f. οικησω, p. ὠκηκα, 1. a. ὠκησα.

27. Επαρσα, ἡ, 1. a. vi. 20. Βαστα- σα, ἡ, 1. a. v. βασταζω, f.—σω, p. βεβαστακα, 1. a. ἱ—σα,—σον, σαιμι, σω, σαι, σας, σασα. Εθηλασας 1. a. v. θηλαζω, f.—σω, p. τεθηλακα, 1. a. ἱ—σα, ας, ει, ἡ θηλη pap.

31. Κατα—κατα against, κρινῶ 1. f. ch. vi. 37.

32. Μετ— ch. x. 13.

34. Απλος, c. οὗς ὁ, ἡ; τὸ, οον, οῦν; α not, (Lat. sine.) πλος, c. πλους fold, plex.

37. Αριστηση 1. a. subj. v. αριστιω, ὦ, f.—ησω, p. κριστηκα, 1. a. ἡ—σα, σον, σαιμι, σω, σης, ση.

40. Αφρονις; ὁ, ἡ αφρων,—οιος, α no, not, φρον understanding.

41. Εν in, οτὰ, τὰ; εν, ουσα, ον, οντος &c.

42. Αποδ—απο from, δικατω το tithe, or decimate.

44. Αδηλα, τὰ; α not, δηλος, η, ον mani- fest.

46. Δυσ— hardly, ill, βαστακα, τὰ; ὁ, ἡ, ος; τὸ —ον; see ch. xi. 27. Προς το; ψαυω, f.—σω, p. ἐψαυκα touch.

47. Απ— ch. vi. 9.

49. Εξ out, int. διωξουσι 1. f. v. διωκα, f.—ξω, p. διδιωχα persecute.

50. Κατα down, βολη casting, or laying, fr. βεβωλ p. m. v. βαλλω coast.

51. Απολομινου τοῦ, 2. a. mid. ch. iv. 34.

52. Ηρατε 1. a. ch. vi. 20. Εκωλυ- σατε 1. a. v. κωλυω ch. xvii. 18.

53. Ειχειν inf. εν in, upon, εχειν hold. Αποσ— pres. inf. v.—ζω; απο from, στομα mouth.

54. Ενιδρευοντες οἱ, v.—ιτω; ἡ ενιδρεα

ambush. Θηρεύσαι 1. a. v. Θηρεύω, f.—σω, p. τιθηρεύκα; ἡ Θηρεα snare. Κατηγόρησιν 1. a. subj. —τω ch. vi. 7.

CHAP. XII.

1. Επ— επι to, συναχθαισιν, τῶν, 1. a. pass. v. συν-αγω ch. xviii. 40. Μυριάδων τῶν; ἡ μυριάς, της —αδος &c. myriad, or ten thousand. Κατ—, κατα down, &c. ch. viii. 5. Ὑποκριτής, —ως; ὑποκριτής, —ου hypocrite, an actor of an assumed character.
2. Συγ—, συν together, int. κικ— ch. ix. 45. Ατ— 1. f. pass. ch. ii. 35. Γνωσ— viii. 17.
3. Ειπατός 1. a. ch. x. 10. Κηρ— ch. iii. 2.
6. Επιλ—, επι int. λησμενός p. p. p. v. ληθω forget, lie hid, f. σω, p.—κα, —μαι &c.
7. Ηριθμνται perf. pass. v. αριθμω, ὦ, f.—ησω, p. ήριθμνηκα, —μαι, σαι &c. ὁ αριθμος number. Διαφείρεται pres. v. διαφέρω, f. irr. οίσω, 1. a. ηνιγκα, 2. a. ηνιγκον; δια through, φερω carry.
8. Όμ— 1. a. sub. ch. ii. 38.
9. Αρν— ch. ix. 23.
10. Ερεῖ 1. f. ch. ii. 24. Αφ—εται 1. f. ch. xvii. 34. Βλασ—, τῷ, 1. a. v.—τω, see ch. v. 21.
13. Μιρισασθαι 1. a. inf. m. ch. xi. 17.
14. Κατ—, κατα intens. ιστῃς 1. a. ch. i. 11.
16. Ευφορησιν 1. a. v. ευφοριω, ὦ; εὖ well, φορεω or φερω bear.
17. Διελ— ch. iii. 15.
18. Καθ—, καθ' for κατα down, ἰλω 1. f. ch. i. 25.
19. Ανα—, ανα again, re—, παυου pres. imp. m. give one's self rest; act. παυω ch. v. 4. Πιε 2. a. imp. ch. i. 15. Ευφραινου pres. imp. m. v. ευφραίνω act. rejoice, make merry; mid. —ομαι be merry.
20. Αφρον ὦ, ὁ ἡ αφρων foolish, inconsiderate; α not, φρον mind, wisdom.
22. Ενδυσησθαι 1. a. sub. mid. v. ενδυω, f.—σω, p. ενδιδύκα, 1. a. ἱ—σα, m. —αμην &c. εν in, δυω to clothe.
25. Προς to sig. addition, Δειναι 2. a. inf. ch. i. 66. —ἡ Ἑλικια, αἱ, φ,

fr. ἥλικος how great.

27. Περι—, περι around, ἱθαλιτο 2. a. mid. see ch. iii. 9.
28. Αμφ—, ch. vii. 25.
29. Μιτωριζισθαι pres. pass. v. —ζω fr. ὁ, ἡ μιτωρες high, μιτα trans, αμνω lift up.
31. Πε—, προς to, τιθνηται 1. f. pass. v. τιθνημι i. 66.
32. Ευ— ch. iii. 22.
33. Πωλησατο 1. a. imp. v. πωλιω, ὦ sell, f.—ησω, p. πτωληκα, 1. a. ἱ—σα. Παλαιουμετα τὰ, pres. v. σομαι, οὔμαι grow old; act. παλαιω make old. Ανεκλιπτον τὸ, α not, ἐκλιπω fail. Διαφθείρω, f.—ερω, p. δι, ιφθαρεα 1. a. δι, ιφθειρα; δια thoroughly, φθειρω destroy, corrupt, corrode.
35. Εστωσαν imp. v. ειμι am. Περι—, περι round, ἱζωσμεναι, αἱ, p. p. p. v. ζωννω gird, f. ζωσω, p. ἱζωκα, σμαι, σμίνος, η, ον &c.
39. Δι—, δια through, ὀρυγναι 2. a. pass. v. διορυσσω or Att. —ττω, f. ζω, p. ὀρύχα, γμαι, 1. a. —θην, 2. a. ην ητι &c. see grammar.
42. Σιτομετριον, τὸ, σιτος corn, μετρον τὸ measure.
46. Ἑξί 1. f. v. ηκω. Προσδοκᾷ ch. iii. 15. Διχοτομησιν 1. f. v.—τω, ὦ, f.—ησω, p. δι—κα; διχα asunder, in two, adv. τορνω cut.
47. Δαρησεται 2. f. pass. v. δερω, f. δι-ρω, p. διδερκα, 1. a. ἱδειρα, 2. a. ἱδερων, pass. —ην &c. perf. pass. διδαρμαι.
48. Παρ—, παρα near, εδεντο ch. i. 66.
49. Αν—, ανα up, ἀπτω kindle, f. ψω, p. ἡφα, —μαι, 1. a. ἡφθην, ης, η.
52. Διαμιμερισμενοι, οἱ, p. p. p. ch. xi. 17.
54. Ανατιλλουσιν τὴν, ανα up, τιλλω raise, f. τιλλῶ, p. τιταλλα, 1. a. ἱτι-λα, p. m. τιτολα whence, ἀνατολη east, sun-rise.
58. Αντιδικος, ὁ, ἡ, g. —ου; adversary at law; αντι against, δικη suit, justice. Απηλλαχθαι perf. inf. pass. v. απαλ-λασσω, Att. στω, f. ζω, p. ηλλαχα, γμαι &c. απο from, αλλατω change. Κατ—, κατα int. συρη 1. a. sub. v. συρω, f. σύρω, p. σισυρκα draw. Πα-ραδῶ 2. a. subj. ch. i. 2.

CHAP. XIII.

1. Εμιξι 1. a. v. μιγνύμι or μισγω or obs. μιγω, f. ζω, p. μεμιχα, 1. a. ἐμιξα, ας, ε.
2. Πισονθασιν p. m. irr. v. πασχω.
3. Μιστανοητε pres. subj. v.—ιω ch. v. 32. Απολείσθεις 2. f. v. απολλυμι or obs. απολειω, ch. iv. 34.
6. Πισφυτευμενην τήν, p. v. φυτευω, f.—σω, p. πιφυτευκα, —μαι &c.
7. Αμπελουργον τόν, ἡ ἀμπειλος vine, τὸ ἔργον work. Εκκοψον 1. a. impt. v. ch. ii. 52. Καταργεῖ pres. v.—ιω, ὦ; κατα intens. ἀργος idle; fr. α not, εργον work.
11. Συγκυπτουσα ἡ, συν together, κυπτω bend, bow, f. ψω, p. κεικυθα, 1. a. ἐκυψα. ἀνακυψαι 1. a. ανα up, again. Παντελεις τὸ; ὃ, ἡ, —ης; παν all, τελος, τὸ end, perfection; εἰς τὸ παντελεις sig. at all, in any wise.
12. Απ— απο from, λελῦσαι p. p. v. λυω ch. v. 18.
13. Αν— ανα up, int. ὠρθωθῃ 1. a. pass. v. ορθω, ὦ; fr. ὀρθος upright.
17. Κατ— impt. v. κατ—αισχυνομαι.
19. Ηὗξῃσι 1. a. ch. ii. 40.
21. Εξυμωθῇ 1. a. pass. v. ζυμωω ὦ, f. ζυμωσω, p. εξυμωκα, —μαι, 1. a. θῃν; ἡ ζυμη leaven.
24. Αγωνίζεσθεις pres. imp. v.—ζομαι; ὁ αγων contest.
29. Ανακ— 1. f. pass. ch. ii. 7.
32. Επιστελιω, ὦ, ch. ii. 39. Τελισσομαι, —ομαι, pass. τελισσω, ὦ, act. to perfect.
33. Εν in, διχεται it receives, or admits, as possible, ch. ii. 28.
34. Λιθοβολουσα ἡ v. λιθοβολειω, ὦ; λιθος stone, βολη ch. xi. 50. Απεισταλμενους, p. p. p. ch. iv. 43. Ὅν στροπόν, καδ' according to implied.
35. Ηξῇ 1. a. sub. ch. xii. 46. Ευλ— ch. i. 28. Αφιεσται, απο away, ισται press. pass. v. ιημι obs. εω ch. vii. 47.

CHAP. XIV.

1. Παρ— pres. mid. see ch. vii. 7.

2. Ὑδρωπικος, η, ον, dropsical, fr. ὑδρωψ dropsy; ὕδωρ water, ὦψ aspect.
3. Ησυχασαν 1. a. v. ἡσυχάζω f.—σω p. ἡσυχακα; ἡσυχος, η, ον quiet.
4. Επιλ— επι to, ον, λαβομε—νος ch. i. 54.
6. Αντ—αντι in return, &c.
7. Κικλημενους, τοὺς, p. p. p. v. καλιω, ὦ, ch. i. 13.
12. Κικληκοτι τῷ, p. act. ch. i. 13. Αντικαλίσσαςι αντι again, in return. Καλίσσαςι 1. a. subj. v. καλιω.
18. Παρητημενον, τὸν p. p. p. v. παραιτω, ὦ f. ησω excuse. Εξέλ—, εκ or εξ out, ελεγοντο impf. m. v. λειγω ch. x. 42.
19. Δοκιμασαι 1. a. inf. v.—ζω ch. ix. 22.
20. Εγκμα 1. a. obs. v. γημω, f. μῶ.
21. Οργισθεις ὁ 1. a. pass. v.—ζω, f.—σω, p. ὀργικα, σμαι, 1. a. σθην &c. fr. ἡ οργη anger.
23. Αναγκασον 1. a. impt. act. v. αναγκάζω force, compel; ἡ αναγκη necessity.
28. Ψηφιζει pres. v.—ζω, f.—σω, ψηφικα; fr. ἡ ψηφος pebble, Latin calculus, whence calculate.
31. Απαντησαι 1. a. inf. ch. xvii. 12.
34. Μωρανθῇ 1. a. subj. pass. v. μωραινω, f. ἄνω, p. μωμωραγα, —μαι, 1. a. ε—θην &c. Αρτυθῃσεται 1. f. pass. v. αρτυω, f.—σω, p. ηρτυκα, μαι, 1. a. ηρτυθην, 1. f. αρτυθησομαι &c.
35. Ευθετον τὸ, ch. ix. 62.

CHAP. XV.

4. Απολίσσας ὁ 1. a. ch. iv. 34. Καταλειπει, κατα emph. λειπει pres. v. λειπω leave.
6. Απώλωλος, τὸ, part. p. m. ἄλωλα, ως, υια, ος, g. στος, ὀλλυμι or ὀλειω ch. iv. 34.
8. Ευρη 2. a. subj. ch. ii. 16.
12. Διελειν 2. a. v. διαιρειω divide, δια through, asunder, dis—, αιρειω take, fr. obs.. ελω.
13. Απειδημησι 1. a. v. ἀποδημειω, ὦ, f.—ησω, p. διδημηκα; απο from, δημος people. Συν—αγαγων ὁ ch. iv. 5.

- Δισ— δια dis—, σκορπισι 1. a. v. σκορπιζω scatter, f.—σω, p. σκορπικα.
14. Δαπανησαντος, τοῦ 1. a. v. δαπαναω, ὦ, f.—ησω &c. Ὑστερισθαι inf. pres. v. ὑστεριω, ὦ, f.—ησω, p. ὑστερικα be in want; fr. ὑστερος after.
15. Εκολληθη 1. a. pass. in a. mid. sense. ch. x. 11.
16. Επειδυμι impf. v. επιδυμιω, ὦ desirè; επι on, δυμος mind.
18. Ημαρτον 2. a. v. ἡμαρτανω sin, err, f. ἡμαρτησω, p. ἡμαρτηκα; α not, μαρτω hit a mark.
20. Εσπλ— ch. x. 33. Δραμων ὁ 2. a. v. τρεχω or obs. δριμω run. Επισπισιν ch. i. 12. Κατεφιλησιν 1. a. see ch. vii. 38.
22. Εξιν— ch. xii. 17. Ενδυσας 1. a. impt. ch. ii. 22. Στολη, ης fr. ιστολα p. m. v. στελλω send, adorn. ch. i. 26. Τποδηματα τὰ, τὸ ὑ—μα, ἄτος &c; ὑπο under the feet, δια, bmd, ch. x. 34.
23. Ενιγκαντες οἱ part. 1. a. 22d verse. Ευφρανθωμεν 1. a. subj. pass. v. ευφρινω, f. ἄνω, p. ευφραγκα, —μαι, 1. a. θην.
24. Ανιζησε ανα re—, again, ιζησε 1. a. ch. ii. 36. Απολωλας ὁ p. m. ch. xv. 6.
25. Συμφωνιας, τῆς, ἡ, —ια, ας συν with, φωνη sound, voice.
26. Προς—, προς to, &c. ch. ix. 1. Επυνθανετο impf. v. πυνθανομαι or obs. πειθομαι, f. πεισομαι, p. πειπυσμαι, 2. a. m. επιθυμην.
28. Παρακαλει impf. v. παρακαλειω, ὦ exhort, entreat.
30. Καταφαγων ὁ κατα int. φαγων ὁ 2. a. obs. v. φαγω eat.
32. Εύρεθη 1. a. ch. ii. 16.

CHAP. XVI.

1. Διεβληθη 1. a. pass. ch. iv. 2. and iii. 9.
2. Αποδος, ἄπο, and δος 2. a. impt. v. δωμι, see grammar.
3. Οικονομος ὁ fr. οikos house, νινομα p. m. v. νιμω administer.
4. Μετασταθῃ 1. a. subj. pass. v. μεθιστημι, μετα trans, ιστημι act. set.
5. Χρειφειλεται οἱ; nom.—ης, gen.—

ου &c. ch. vii. 41.

7. Διξαι 1. a. mid. impt. ch. ii. 28. Γραψον 1. a. impt. v. γραφω, f. ψα, p. γιγραφα, 1. a. ιγραψα &c.
8. Επηνισιν επι to, ἡνισι 1. a. v. αινω, ὦ praise, ch. ii. 13.
9. Εκλιπητι 2. a. subj. v. εκλιπω.
13. Ανθ— αντι, against, ἔξομαι 1. f. m. v. ιχω act. have, hold; —ομαι mid. adhere. i. e. hold one's self to. Καταφρονησι 1. f. v. καταφρονω, ὦ, despise, κατα against, φρονω, ὦ think.
14. Εξιμυκτηριζον impf. v. εκμυκτηριζω; ικ out, int. μυκτηριζω sneer; fr. ὁ μυκτηρη nostril.
16. Βιαζεται pres. mid. force one's way; act. βιαζω to force.
17. Ευκοπωντερον ch. v. 23. Περιλθιν παρα by, ιλθιν 2. a. inf. ch. x. 31.
20. Ηλκωμένος ὁ, p. p. p. v. ιλκω, ὦ fr. ιλκος, ιος, οῦς, τὸ ulcer. Εβελητο plup. pass. v. βαλλω ch. iii. 9.
21. Απ—λειχον impf. v. λειχω lick, f. ξω, p. λειχιχα.
22. Απ—, απο away, ενιχθηναι 1. a. pass. v. φιω or obs. ενεγκω. Εταφη 2. a. pass. v. θαπτω ch. ix. 59.
23. Επαρας, ὁ, ch. vi. 20. Τπαρχων ὁ part. pres. ch. viii. 3.
24. Καταψυξη 1. a. subj. κατα int. ψυχω, cool, f.—ξω, p. πιψυχα, 1. a. εψυχα.
26. Εστ— p. p. ch. ix. 51. Δια—, δια through, πειρω, ὦ f. πειρασω &c. pass.
28. Διαμ— δια thoroughly int. μαρτυρηται pres. subj. v. μαρτυρομαι bear witness.
29. Ακουσάτωσαν 3. pers. 1. a. ακουω ch. i. 41.
31. Πισθησονται 1. f. pass. v. πειθω, ch. xi. 22. Αναστη, ανα again, στη 2. a. subj. v. ιστημι, see grammar.

CHAP. XVII.

1. Ανενδικτον, τὸ, α not, ενδικτος fr. ενδικχεται, ch. xiii. 33.
2. Δυσιτελει v.—ω, ὦ, f.—ησω &c. λυω pay, τελος cost. Ἐρρίπτται p. pass. v. ριπτω, ch. iv. 35.
3. Σκανδαλιση 1. a. subj. v.—ζω, ch. vii. 23.

4. Ἀμαρτη, 2. a. subj. ch. xv. 18.
 6. Εκριζώθητι, 1. a. impt. pass. v. ἐκρίζω, ᾧ, ἐκ out, ῥίζω to root, fr. ἡ ῥίζα root. Φυτεύθητι 1. a. impt. ch. xiii. 6.
 7. Ἀροτριῶντα, τὸν, v.—αω, ᾧ; τὸ ἀροτριον plough. Αναπείσαι, 1. a. impt. m. ch. i. 12.
 8. Περιζώσασθαι δὲ 1. a. m. xii. 35.
 9. Διαταχθήντα τὰ, 1. a. pass. ch. iii. 13.
 12. Ἀπητήσαν 1. a. v. ἀπ—ανταω, ᾧ, fr. ἀντι opposite, against.
 13. Ελίσσον 1. a. impt. v. ελίσσω, ᾧ, f.—ησω, p. ἡλίσκα 1. a. ἡ—σα.
 27. Εγὰμουν imp. v. γάμειν, ᾧ, f.—ησω, p. γίγαμμεκα.
 29. Εἰρέξις 1. a. v. βρίζω, ch. vii. 38.
 31. Ἄραι 1. a. inf. ch. v. 24. Επιστρέψατω ἐπὶ τὸ, στρέψατω 1. a. impt. v. επιστρέφω, ch. ii. 20.
 33. Ζωογονήσαι 1. f. v.—ειω, ᾧ; ζῶω alive, γονίω beget, preserve alive.
 34. Παρελ—παρά ληφθήσεται 1. f. v. λαμβάνω, ch. i. 36. Αφ—f. pass, v. αφιγμαι, f. αφισω, p. αφισκα, μαι, 1. a. αφισθην, 1. f.—θισομαι.
 35. Ἀληθουσai, αἱ v. ἀληθω.,
 36. Συναχθήσονται 1. f. pass. v. συναγω gather together.

CHAP. XVIII.

1. Δεῖν pres. inf. v. δεῖ there is need. Εκκακῖν pres. inf. v. εκκακίω, ᾧ, to faint; fr. ἐκ out, utterly, κακός weak, faint-hearted.
 2. Εντρεπομομενος δὲ pres. mid. v. εντρεπομαι to turn upon one's self through reverence.
 3. Ηρχίτο impf. v. ἐρχομαι. Εκδικήσον 1. a. impt. v. εκδικίω ᾧ, f.—ησω, p. εκ—ιδίκηκα, 1. a. ἐξ—ιδίκησα, impt.—σον; ἐκ out, utter, δικη justice. Αντ—ch. xii. 58.
 5. Ὑπωπιάζῃ pres. subj. v.—ζω, f.—σω. p. ὑπωπιακά; fr. ὑπωπιον τὸ bruise under the eye, ὑπο under, ὠψ, ὠπες eye.
 7. Βονταν τῶν part. pres. v. βοῶω, ᾧ, ch. iii. 4. Μακροθυμων, δ part. pres. v.—ειω, ᾧ, fr. μακρός long, θυμός, mind, anger.
 9. Πεισιδοτας, τοὺς p. p. m. v. πειθω, ch. xi. 22. Εξουθενούντας, τοὺς v. ἐξ—ειω, ᾧ, fr. ἐξ out, utter, οὐθείς, ἡ ουτεμία, τὸ ουθιν; fr. ουτε not even, εἰς one.
 10. Ανέβησαν 2. a. ch. ii. 4. Προσεν—ξασθαι 1. a. mid. v. προσευχομαι.
 13. Επᾶραι 1. a. inf. ch. v. 24.
 18. Κληρο—ch. x. 25.
 20. Κλέψῃς 1. a. subj. v. κλέπτω, f. ψω, p. κικλοφα. 1. a. κλεψα.
 21. Εφυλαξάμην 1. a. mid. v. φυλάσσω 1. f. ζω &c.
 22. Διαδός, δια dis—, δός 2. a. v. δίδωμι ch. xvi. 2.
 23. Πειλύπος, περὶ about, around, λυπη ἡ sorrow.
 28. Αφηκαμιν 1. a. ch. iv. 39.
 50. Πολλαπλασιων, ἐ, ἡ; τὸ—ον, πολλοὺς many, πλασιων—fold.
 32. Εμπαιχθήσεται 1. f. pass. v. εμπαιζω to mock, f.—ξω, p. εμπιταιχκα, γμαι, 1. a.—χθην, 1. f. χθισομαι, ισαι, εται; ἐν on, παιζω to sport, to jest. Ὑβρισθῆσεται 1. f. pass. v. ὑβρίζω, f. ὑβρίω, p. ὑβρίκα, σμαι, 1. a.—σθην, 1. f.—σθισομαι, &c; ὑβρις ἡ insolence, contumely. Εμπτυσθήσεται ἐν on, πτυσθῆσεται 1. f. pass. v. πτυω, 1. f. πτυω, p. ππτυκα, pass.—σμαι, 1. a.—σθην, whence f. σθισομαι, &c. Αναστήσεται 1. f. m. v. ανισταμαι to rise again, act. ανιστιμι to raise again; ανα again, ιστιμι cause to stand; ισταμαι mid. stand.
 34. Συνῆκαν 1. a. ch. ii. 50. and iv. 39. Κεκυρμένον τὸ p. p. v. κρυπτω. Εγνωσκον impf. v. γνωσκω 1. f. γνω—σω, p. εγνωκα, fr. γνωω obs.
 37. Απηγγειλαν 1. a. ch. vii. 18.
 38. Ελίσσον 1. a. see ch. xvii. 13.
 39. Προηγοντες οἱ προ before, αγω lead, or go when others follow. Επιστιμωv impf. v. επιστιμαω, ᾧ, ch. iv. 35. Σιωπήσῃ 1. a. subj. v. σιωπῶω, ᾧ, f.—ησω, p. σισιωπηκα, 1. a. εσιωπησα, &c. ch. i. 20.
 40. Αχθῆναι 1. a. inf. pass. v. αγω f. αξω, p. ηχα, ηγμαι, 1. a. ἡχθην, &c.
 41. Αναβλέψω ανα up, βλέψω, 1. a. subj. ch. vi. 10.

CHAP. XIX.

5. Μειναι 1. a. inf. ch. viii. 27.
8. Εσυκοφαντήσα 1. a. ch. iii. 14.
11. Αναφανισθαι ανα up, φανισθαι pres. inf. mid. v. φαινω, ch. ix. 8.
12. Ευγενής δ, ή ; τδ,—is ; ευ well, noble, γινος race.
15. Γῶ 2. a. subj. ch. i. 21. Δι—πραγματευσατο δια through, emph. ἐπραγματιύσατο 1. a. m. v. πραγματευομαι to trade, negotiate, fr. πραγμα, ατος, τδ business, affair.
16. Ειργαζατο 1. a. m. v. εργαζομαι work.
19. Γινε pres. imp. mid. v. γινομαι.
21. Εφοβουμην impf. mid. I feared for myself, ch. ii. 9. Εσπειρας 1. a. v. σπειρω, ch. viii. 5.
22. Ηδεις c. plup. ch. ii. 49.
23. Επραξα 1. a. v. πρασσω, 1. f. ζω, p. πεπραχα.
24. Παρεστωσι, παρα by, ιστωσι τοῖς, p. p. act. ch. i. 11. Αρωτε 1. a. imp. ch. v. 24.
27. Αγαγατε 2. a. imp. v. αγω, ch. ii. 22. Κατασφαζατε κατα int. σφαζατε 1. a. imp. v. σφαττω or σφαζω, f.—ζω, p. ἐσφαχα to kill by violence.
30. Διδιμένον τον p. p. p. v. διω ch. x. 34.
32. Απισταλμένοι οἱ p. p. ch. i. 26.
35. Επειδιδασαν επι on, ἐβιδασαν 1. a. v. βιβαζω ch. x. 15.
36. Γτιστρωννουν ὑπο under ἱστρωννουν impf. v. στρωννυνω which fr. obs. στρωω, f. στρωω, p. ἱστρωκα.
40. Κιμαζονται paulo post f. v. κμαζω ch. iv. 33.
42. Επρῦθη 2. a. pass. v. κρυπτω.
43. Περικυκλωσουσι 1. f. περι around, κυκλωω, ῶ encircle fr. κυκλος a circle. Συνιξουσι συν together, εξουσι 1. f. v. εχω have, hold, keep, whence συνιχη distress.
44. Εδαφιοῦσι 1. f. v. ἰδαφιζω, f. ἰδαφισω, att. c. ἰδαφιῶ, &c. fr. τδ εδαφος the ground.
48. Εξικριματο impf. mid. v. κριμαμαι, act. κριμαω hang.

CHAP. XX.

5. Συνιλογισαντο 1. a. mid. v. συλλογίζω, συν together, λογος reason.
6. Καταλιθασει κατα int. λιθαζω to stone fr. λιθος. Πεπισμίνος p. p. p. v. πιθω, ch. xi. 22.
7. Εδιναι c. of ιδηκιναι p. inf. v. ιδιω, ch. ii. 49.
9. Εξιδοδοτο εξ out, ιδοδοτο 2. a. mid. v. διδομι. Απειδημησι, ch. xv. 13.
10. Διραντις οἱ 1. a. v. διρω, f. διρω, p. διδερκα, 1. n. ιδιερκα, &c.
11. Προσθιτο προς to sig. addition, ιθιτο 2. a. m. ch. i. 66.
13. Εν, τραπησονται 2. f. pass. mid. sense, v. εν—τρεπω, f. εντρεψω, p. εν—τιτρεψα, 2. a. act. εν—τραπον, pass. ην, 2. f.—ησομαι ch. xviii. 2.
16. Γινωτο 2. a. opt. m. v. γινομαι, be, become.
18. Συνθλασθησεται συν together, θλασθησεται 1. f. pass. v. θλαω, f. θλασω, p. τιθλακα, —μαι, 1. a. θην, 1. f.—θησομαι, &c. Δικμησι 1. f. v. λικμαω, ῶ.
23. Πανουργιαν τῇ fr. πανουργος crafty, which fr. παν all, any, εργον work.
26. Εσιγησαν 1. a. v. σιγαω, ω.
28. Ατικνος α no, τικνον child. Εξανσθηση εξ out, ανασθηση 1. a. subj. ch. xviii. 32. and ii. 47.
35. Καταξιωθιντις κατα int. αξιωθιντις οἱ part. 1. a. pass. v. αξιωω, ῶ ch. vii. 7. Τυχειν 2. a. inf. v. τυγχανω, f. τυχησω 2. a. ετύχων fr. obs. τευχω) p. τετευχηκα, fr. obs. τευχιω.
37. Εμνηυσι 1. a. v. μνηνω indicate, signify. f. —σω, p. μιμνηυκα.
38. Ζωντων τῶν v. ζωαω, ch. ii. 36.
39. Ειστας 1. a. ch. x. 10.
40. Ετολμων c. of ετολμων v. impf. v. τολμαω, ῶ.
47. Προφασει τῇ c. of προφασει, ή προφασις pretext, pretence, προ before, φασις speech.

CHAP. XXI.

1. Γαξοφυλακιον τδ fr. γαζα treasure, φυλασσω keep. v

5. Αναθημασι τῷτε, τὸ,—μα;—μᾶτος fr. ανα—θιω (or τιθημι) lay up. Κινοσημται perf. pass. ch. xi. 25.
6. Αφειθησεται ch. xvii. 34. Καταλυθησεται 1. f. pass. v. καταλυω, κατα int. λωω to loose, f. λυω, p. λιλύκα, λιλυμαι, 1. a. ελύθην, 1. f. λυθησομαι, &c.
8. Πλανηθητι 1. a. subj. pass. v. πλανω ὦ to cause to err; f.—ησω, p. πειπλανηκα, —μαι, 1. a. θη, ητι, &c. pass. signifies to err, to be deceived. Ηγγικε p. ch. vii. 12.
9. Ακαταστασις τὰς, α νοι, κάταστασις ἡ settling of any thing fr. καθιστημι, f. καταστήσω establish, settle. Πτοηθητι 1. a. subj. pass v. πτοιω, ὦ terrify, f. πτοησω, p. πιπτοηκα, —μαι, 1. a. —θην, &c.
13. Αποβησεται 1. f. v. αποβαινω, Latin evenio, to happen, whence event.
14. Οσοθι 2. a. impt. mid. see ch. i. 66. and grammar. Προμειλῶν pres. inf. v.—αω, ὦ, fr. προ before, μιλῶ, ὦ to meditate.
15. Αντιπιν αντι against, εἰπιν 2. a. v. ετω ch. x. 10.
19. Κτησαςθι 1. a. impt. v. κταομαι, —ῶμαι possess, f. κτησομαι, p. κεκτημαι, 1. a. εκτησαμην, impt. κτησαι, σασθω, &c.
20. Κυκλομενην τήν, ch. xix. 43.
24. Αιχμαλωτισθησονται 1. f. v. αι—ζω, ch. iv. 18.
25. Ηχουσης τῆς part. pres. v. ηχω to sound, to roar.
26. Αποψυχοντων, τῶν, απο from, away, ψυχη life, soul. Σαλιυθησονται 1. f. pass. ch. vi. 38.
28. Ανακυψατε 1. a. impt. ch. xiii. 11. Επαρατε επι upon, αρατε, 1. a. impt. v. αιρω, ch. v. 24.
34. Βαρηθωσι, 1. a. subj. pass. v. βαριω, ch. ix. 32.
36. Καταξιωθητι 1. a. subj. pass. ch. xx. 35. Εκφυγειν εκ out, φυγειν 2. a. inf v. φυγω flee.
37. Ηυλιζιτο impf. v. αυλιζομαι fr. αυλη habitation.
38. Ωρθριζει impf. v. ορθριζω fr. ορθρος day-break.
2. Αναλωσι 2. a. subj. v. αναρινω to kill, obs. ανελω 2. a. αν—ειλον, ανελε, —οιμι,—ω, &c.
5. Εχαρησαν, 2. a. pass. ch. i. 14. Συνειντο συν with, ειντο, ch. i. 66. συν Lat. con, θιω pono, whence Eng. compound.
6. Εξωμολογησε εξ out, utterly, ωμολογησε 1. a. see ch. ii. 38.
11. Ερεϊτι 1. f. v. ειρω, ch. ii. 24.
12. Εστρωμένον τὸ p. p. p. v. στρωω, εἰ, xix. 36.
17. Ευχαριστησας ὁ 1. a. v. —τω, ὦ, fr. ὁ ἡ ευχαριστος, τὸ,—ἀν grateful, thankful. Διαμερισατε 1. a. ch. xi. 17.
19. Εκλας 1. a. ch. ix. 16. Αναμνησιν τήν fr. αναμναιω, ὦ remind.
22. Ὁρισμένον τὸ p. p. p. v. ὀριζω determine, f.—σω, p. ὀρικα, pass. σμαι, &c. ὀρος bound, limit.
24. Φιλονικια ἡ fr. φιλος friendly to, loving, νικος τὸ contentiou.
25. Εξουσιαζοντες οἱ v.—ζω fr. εξουσια ἡ, ch. iv. 22. Ευεργιται, οἱ; ὁ ης, τοῦ, —ου, &c. fr. ευ well, εργον work.
28. Διαμεινηκοτες οἱ δια thoroughly, μεινηκοτες p. p. act. v. μινω ch. viii. 27.
31. Εξηγησατο, εξ out, i.e. utterly, ητησατο 1. a. m. v. αιτω ask, εξαιτω, ὦ, mid. εομαι, οὔμαι demand, require. Σινιασαι 1. a. inf. v. σινιαζω fr. σινιν a sieve.
32. Εκλειπη pres. subj. v. εκ—λειπω to fail utterly. Στηριξον 1. a. impt. v.—ζω ch. ix. 51.
35. Ὑστερισατε 1. a. v. ὑστιριω, ὦ ch. xv. 14.
41. Απισπασθαι απο from, ισπασθαι 1. a. pass. (mid. sense.) v. σπαιω, ὦ f. σπασω, p. εσπακα, pass. εσπασμαι, 1. a. ισπασθην, ης, η.
44. Εκτεινιστερον comparative of εκτεινης intense fr. εκ—τεινω.
45. Κοιμωμεινους τοὺς pres. part. v. κοιμομαι, ὦμαι mid. to lay one's self to sleep; act. κοιμῶ ὦ to lay asleep.
50. Επαταξιν 1. a. v. πατασσω strike, f.—ζω, p. πεπαταχα.
51. Αψαμινος ὁ 1. a. mid. see. ch. v. 13,

53. Ἐξετιναται ἐξ out, ετιναται 1. a. v. τεινω, f. τεινω p. τειτακα, 1. a. ετινω, ας, ε, &c.
 55. Ἀψαντων τῶν 1. a. v. ἄπτω act. to kindle, mid. ἀπτομαι touch, ch. viii. 16. and v. 13.
 56. Ατνισασα ἡ 1. a. v. ατνιζω ch. iv. 20.
 59. Δι᾽σχυριζιτο δια thoroughly, ισχυριζιτο impf. mid. v. ισχυριζομαι fr. ισχυρος firm, strong.
 63. Εν—σπαιζον impf. v. εμπαιζω, ch. xviii. 32.

CHAP. XXIII.

2. Κατηγορειν pres. inf. v.—ιω, ω, ch. vi. 7.
 10. Ειστηκεισαν or ιστηκεισαν plup. v. ιστημι, ch. i. 11.
 11. Εξουθινησας ὁ 1. a. ch. xviii. 9.
 12. Προὔπηρχον προ before, ὑπηρχον impf. v. ὑπαρχω ch. viii. 3.
 14. Ανακρινας ὁ 1. a. ch. vi. 37.
 15. Πιπραγμένον, τὸ p. p. p. v. πρασσω, ch. iii. 13.
 16. Παιδευσας ὁ 1. a. v. παιδευω chastise, παις, παιδος child.
 18. Παμπληθει adv. παν all, πληθει dat. of πληθος multitude.
 19. Βεβλημένος ὁ p. p. p. v. βαλλω, ch. xvi. 20.
 21. Επεφωνουν επι to, i. e. signif. addition or accession, and εφωνουν c. of εφωνειν. Σταυρωσαν 1. a. impf. v. σταυρωω.
 25. Ητουντο impf. mid. v. αιτιω ch. xxii. 31.
 27. Εκοπτοντο impf. mid. ch. viii. 52.
 29. Εγεννησαν 1. a. v. γεννωω, f. γεννησω, p. γεγεννηκα, 1. a. ἔ—σα.
 32. Αναριθηναι 1. a. pass. v. αν—αιριω, ch. xxii. 11.
 33. Κακουεργους c. of κακοιεργους fr. κακος evil, εργον work.
 34. Οιδᾶσι p. m. v. ειδω. Διαμεριζομενοι mid. dividing among themselves; ch. xi. 17.
 35. Εξεμυκτηριζον, ch. xvi. 14. Εκλιςτος fr. εκλιγω, ch. x. 42.
 39. Κριμασθενταν 1. a. pass. ch. xix. 48. Εβλασθημι impf. v. βλασφημιω,

- ch. v. 21.
 41. Αποπον τὸ; ὁ ἡ,—ος: fr. α ποι, τοπος place.
 42. Μνησθητι 1. a. impf. pass. v. μνησμαι remember.
 45. Ἐσκοτισθη 1. a. pass. v. σκοτιζω fr. σκοτος τὸ darkness. Εσχισθη 1. a. pass. v. σχιζω ch. v. 36. Καταπιασμα fr. κατα int. πιαω stretch, expand.
 46. Εξειπνευσεν εκ or ἐξ out, επινυσιν 1. a. v. πνω ch. vi. 18.
 49. Ὁρῶσαι c. of ὁραωσαι αι fr. ὁραω, ch. ix. 36.
 51. Συγκατα τιθεimένος p. p. p. v. συν—κατα—τιθιμαι to consent with, to give one's vote (ψηφον.)
 53. Εντυλιξιν 1. a. v. εντυλιττω, f. εντυλιξω &c. εν in, τυλιττω wrap. Δαξιτω, τῷ; ὁ ἡ—ος, τὸ,—ον fr. λαας c. λαας stone, ξιω hew, polish.
 56. Ησυχασαν 1. a. v.—ζω fr. ἡσυχος quiet.

CHAP. XXIV.

2. Απονεκυλισμένος τὸν p. p. p. v. απο—κυλωω, f. κυλίσω, p. κικυλικα, pass.—σμαι, —μένος, &c.
 4. Διαπορισθαι δια thoroughly, ἀπορισθαι, pres. inf. v. αποριω, pass.—ιμαι, ch. ix. 7.
 8. Εμνησθησαν 1. a. pass. ch. xxiii. 42.
 11. Εφανησαν 2. a. pass. ch. ix. 8. Ηπιστουν c. of ἡπιστιον impf. v. απιστιω, α not, πιστις faith, belief.
 12. Εδραμεν 2. a. v. δρεμω obs.
 14. Ωμιλουν c. of ὁμιλειον impf. v. ὁμιλω to converse; ὁμιλος assembly.
 15. Συζητειν συν together, ζησιῖν pres. inf. v. ζητω enquire.
 17. Σκυθρωποι, σκυδρος gloomy, sad; ωψ countenance.
 18. Παραχεις παρα by, at, οικις pres. v. οικειω dwell.
 23. Εωρακειναι perf. inf. ch. ix. 36.
 27. Διεμνηνευει δια thoroughly, ἡερμνηνευει impf. v. ἡερμνηνω.
 31. Διανοιχθησαν δια, ἡνοιχθησαν 1. a. pass. v. ανοιγω. Αφαντος ὁ ἡ; τὸ,—ον; fr. α not, φαινομαι, ch. ix. 8.

32. Καιομένη ἡ pres. v. παύω, ch. iii. 17.

33. Συνησθροισμένους συν together, ἡσθροισμένους p. p. p. v. αθροίζω assemble; fr. αθροος crowded.

35. Εξηγούντο impf. v. εξηγέσθαι relate thoroughly.

37. Πτοηθέντες 1. a. pass. v. πτοσσω, ch. xxi. 9.

39. Ψηλαφησάτε 1. a. impt. v. ψηλαφάω, ᾧ, f.—ησω, fr. ψάλλω touch lightly, and αῖψα touch, feeling.

49. Ενδύσῃ 1. a. mid. v. ενδύω invest endue.

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